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A History of
THE EPISCOPAL CHUR(
IN NARRAGANSETT
Rhode Island

Including a History of Other Episcopa
Churches in the State

By WILKINS UPDIKE

With a Transcript of the *Narragansett Parish Registe*
1718 to 1774; an Appendix containing a Reprint of a
entitled *America Dissected* by the Revd *James M*
ran, D.D., and Copies of *Other Old Papers;* togeth
Notes containing Genealogical and Biographical Ac
of Distinguished Men, Families, *&c.*

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Chapter VIII

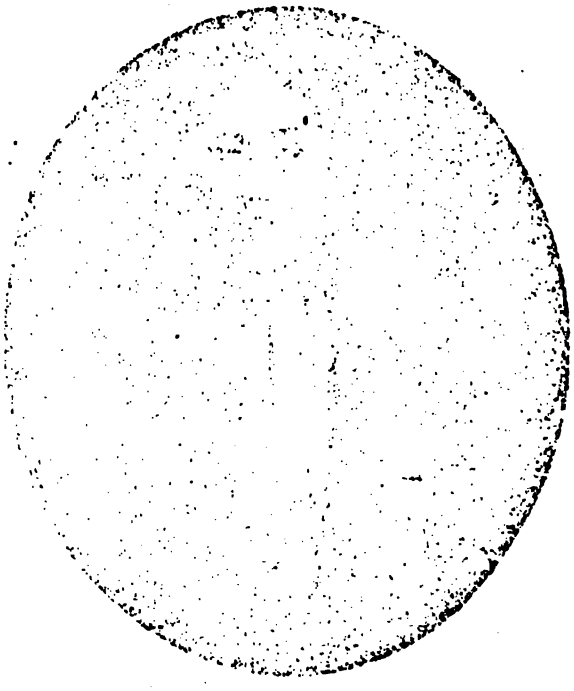
A.D. 1741

Dr. MacSparran's Work among the Negroes.
in Rhode Island. The Interest of the Society
Propagation of the Gospel in the Slaves. The
Society in Narragansett in the Eighteenth C

"AUGUST 2d, 1741. Doctor MacSparra
chised ye negro's,[249] and there were
on yt occasion, at cch, near about or mor
a hundred."

We shall endeavour here to present so
count of the state of slavery, and the slav
in Rhode Island, and shall give some st
in relation to it.

Many of the merchants of Rhode Islan
formerly engaged in the slave trade, and
considerable fortunes from it; although it
appear from the account we shall presentl
that it was never countenanced by the l
ture, or by public opinion in that state
speech, made by Judge Smith, of South Ca
in the United States Senate, December 8,
upon the admission of Missouri, he state
in the year 1804, the ports of South C
were opened for the importation of A
slaves, by act of the legislature, and re
open four years. During these four years
were two hundred and two vessels enga
this trade to the port of Charleston, an
belonged to the following places: Charlest
Rhode Island, 59; Great Britain, 70;



Robert Robinson

more, 4; Boston, 1; Norfolk, 2; Connecticut, 1; Sweden, 1; France, 3. Total, 202.

He also gives, from the Custom House books of Charleston, the number of slaves imported there, during those four years, and by what nation or state, viz.: Imported by British vessels, 19,649; imported by French vessels, 1,078; in Charleston vessels, 7,723; in Bristol, Rhode Island, vessels, 3,914; in Newport, Rhode Island, vessels, 3,488; in Providence, Rhode Island, vessels, 556; in Warren, Rhode Island, vessels, 280; in Baltimore vessels, 750; in Savannah vessels, 300; in Norfolk vessels, 287; in Hartford vessels, 250; in Boston vessels, 200; in Philadelphia vessels, 200; in New Orleans vessels, 100. Total in American vessels, 18,048. Grand total, 38,775.

We also give here some extracts from a report upon abolition petitions, made by the Honourable Elisha R. Potter, of South Kingstown, to the House of Representatives of the Rhode Island Legislature, in January, 1840. It contains some valuable statistics, and also a full history of the legislation of the state upon this subject.

"One of the measures proposed is, to abolish slavery in the State of Rhode Island. It appears by the United States census of 1830, that there were then seventeen slaves in Rhode Island. As all children of slaves, who were born after March 1, 1784, were by law declared to be free, these slaves must of course [1840] be fifty-six years old or more. It is presumed they are nearly all superannuated, and instead of being a source of profit are a burden to their nominal owners, who are now obliged to maintain them. The only consequence of liberating them would be no possible bene-

fit to the slaves themselves, but the transferring the obligation to maintain them from the families of the owners to the towns, which would be obliged to support them as common paupers. Besides, it is probable that the census of 1840 will show the number then living in the state to be very small, perhaps none. The committee, therefore, cannot agree with the petitioners here, and do not recommend any action on this part of the subject.

"The committee will now give a statement of the number of slaves which have been in Rhode Island in times past.

"Before 1790, when the United States census was first taken, our accounts do not exhibit the number of slaves separately, but only the number of negroes, whether slaves or free.

Year	*Whole population*	*Negroes*
1730	17,935	1,648
1748	32,773	3,077
1774	59,678	3,761
1783	51,869	2,086

"The census of 1730 did not include the towns east of the Bay, which were not added to this State until 1746. This will account for a part of the increase of negroes appearing in 1748. Besides, about 1730-48, the Rhode Island merchants had traded largely to the West Indies, bringing back negroes as a part of their return cargoes. The census taken in 1783 does not include New Shoreham which was then in possession of the British. This exhibits a reduction in the number of negroes, many of whom had enlisted in the army, and others had been manumitted and gone off. In 1780, the number of *slaves* in the State, between ten and fifty, was estimated, by a committee of the Legislature, to be five hundred and eighteen. But from 1790, the census taken by the United States gives us an accurate account of the number of slaves.

Year	*Whole population*	*Slaves*
1790	69,110	952
1800	69,122	381
1810	77,031	108
1820	83,059	48
1830	97,199	17

"Notwithstanding our laws, up to and even after February, 1784, did not prohibit, but permitted the holding of slaves; there never was a very large number of them here; and although slavery existed here, and some of our merchants, from the love of gain, engaged in the slave trade and imported slaves; the general course of Rhode Island legislation upon the subject, of which we now will give a brief account, is highly honourable to the State.

"The first act we find passed upon the subject is May 18, 1652, by the commissioners of Providence Plantations and Warwick: 'Whereas, there is a common course practised among Englishmen, to buy negroes, to the end that they may have them for service or slaves forever, for the preventing of such practices among us, let it be ordered that no black mankind, or white, being forced to covenant, bond, or otherwise, serve any man or his assigns longer than ten years, or until they come to be twenty-four years of age, if they be taken under fourteen, from the time of their coming within the liberties of this Colony, and at the end or term of ten years to set them free, as the manner is with English servants; and that man that will not let them go free, or shall sell them away elsewhere, to the end that they may be enslaved to others for a longer time, he or they shall forfeit to the Colony forty pounds.'

"The Colony was not at this time all united under one government, and this law, therefore, might not be in force all over the Colony. At any rate, it appears some negroes were imported; for, in 1676, when an enumeration of people was made, for the purpose of establishing a watchguard, the blacks were of sufficient consequence to be ordered to be numbered separately. In March, 1675-6, the Legislature passed this order, that 'no Indian in this Colony be a slave, but only to pay their debts, or for their bringing up, or courtesy

they have received, or to perform covenant, as if they had been countrymen, not in war.' Some of the Indian captives were, however, in the great Indian war of 1675-6, sold by the Colony; not for life, however, but for a term of years, according to their circumstances, and for their protection. October, 1714, we find an act passed, to prevent slaves running away.

"July, 1715, an act was passed, to prohibit the importation of *Indian* slaves into this Colony. This act was continued in force, and reënacted in the Digest of Laws of 1766. It states in the preamble, that the increase of their number discourages the immigration of white labourers. It is probable that a great part of the slaves imported into Rhode Island, up to that time, had been Indians. The New England Colonies were in the habit of selling as slaves, the Indian captives they took in their frequent wars. Other Colonies, probably, did the same. Of the guilt of this practice but little, if any, can be laid to the State of Rhode Island.

"In February, 1728, an act was passed, requiring persons, manumitting mulatto or negro slaves, to give security against their becoming a town charge.

"In June, 1774, an act was passed, prohibiting the importation of negroes into this Colony, the preamble of which we will quote: 'Whereas, the inhabitants of America are generally engaged in the preservation of their own rights and liberties, among which, that of personal freedom must be considered as the greatest, and as those who are desirous of enjoying all the advantages of liberty themselves, should be willing to extend personal liberty to others, &c.' By this act, all slaves thereafter brought into the State, were to be free, except slaves of persons travelling through the State, or persons coming from other British Colonies to reside here. Citizens of Rhode Island, owning slaves, were forbidden to bring slaves into the Colony, ex-

cept they gave bond to carry them out again in a year. This exception, however, was expressly repealed in February, 1784.

"By an act passed in the time of the Revolution, in February, 1778, slaves were allowed to enlist into the army, and were declared free upon enlisting. Provision was made for compensating the owners. Under this law numbers of them did enlist, and obtained their freedom, and served with distinguished fidelity during the war.

"In October, 1779, an act was passed, to prevent slaves being sold out of the State without their consent.

"It has been stated by a distinguished foreign writer, that it was common in the Northern States, when they abolished slavery (as they did it prospectively, by enacting that all born after a certain time should be free), for the owners of the slaves in those States to sell them off to the people of the States where slavery still existed; and thus to abolish slavery, get rid of the trouble of the slave population, and make a profit at the same time; and he refers to the State of New York for example. No such charge, it is believed, can be brought against Rhode Island. By the law of October, 1779, they effectually prevented such a practice.

"In February, 1784, 'an act authorizing the manumission of negroes, mulattoes, and others, and for the gradual abolition of slavery,' was passed. The preamble is worth copying. 'Whereas, all men are entitled to life, liberty, and the pursuit of happiness, and the holding of mankind in a state of slavery as private property, which has gradually obtained by unrestrained custom and the permission of laws, is repugnant to this principle and subversive of the happiness of mankind, the great end of all civil government,' &c. This act declares all children of slaves born after March 1, 1784, to be free; and makes regulations for their support. At the same session they

prohibited the importation or sale of negroes in the State. The provisions for the support of slaves were further altered in October, 1785.

"In October, 1787, an act was passed 'to prevent the slave trade, and to encourage the abolition of slavery.' This act refers to the fact of the slave trade having been carried on from this State, and censures it in strong terms as contrary to the principles of justice, humanity, and sound policy. It imposes a penalty on every citizen who, as master, agent, or owner of any vessel, shall buy, sell, or receive on board his ship for sale any slave, &c.

"In June, 1790, a society was formed in Providence, and incorporated by the Legislature, for promoting the abolition of slavery. It includes the names of most of the distinguished men of the State at that time.

"Upon this short history of legislation in Rhode Island upon the subject of slavery, we will only remark, that slaves were never subjected here to severer punishments than whites for the same offences, as has been the case in some States; and they enjoyed the protection of the laws for offences against their persons equally with the whites. And again, no law was ever passed to restrain the manumission of slaves, except just so far as was necessary to prevent their becoming chargeable to the towns where they lived. A master might desire to liberate his old and worn-out slaves with a view of getting rid of the expense of their support, and this the law interfered to prevent; but with this exception, there never was any restraint upon the power of manumission, and our town clerks' offices contain the records of numerous manumissions made by slave owners of their own accord. It is believed that while slavery existed in Rhode Island, the slaves were always treated with humanity, and that they were generally rather a burden than a source of profit to their owners. And the

owning of them encouraged idleness and extravagance, and has been the cause of the ruin of many formerly wealthy families among us....

"It was formerly usual with the people of the South, to acknowledge that slavery was an evil, but to consider it as a necessary evil, from which they knew not how to deliver themselves. Many of their leading men now take the contrary course, and, whether in earnest or not, actually advocate the institution of slavery as a blessing. A Southern governor has done this in a public message to the Legislature—has asserted that slavery has a necessary existence in all states of society, and that white slavery exists at the North in fact, if not in name. Such conduct, and such insults as these, to the free labouring population of the Northern States have, it is believed, had fully as much effect in increasing the number of abolitionists at the North, and exciting their feelings, as abolition societies, lecturing, or any other cause whatever.

"If the right of petition and of free discussion had not been infringed, the efforts of the societies at the North would probably have been entirely confined to influencing public opinion by the diffusion of information, and by fair and open argument, through the means of lecturing and the press. The committee believe it to be but justice to the character of the Northern people, to say, that any attempt, on the part of any persons, to interfere with institutions in the Southern States, by any other than peaceable and legal means, would be as resolutely opposed by the great body of the people of the North, including the abolitionists themselves, as it would be by the Southern States."

Of the negroes and slaves in Rhode Island the greater part were in a very few towns,—Newport, North Kingstown, South Kingstown, War-

wick, Bristol, Portsmouth and Jamestown. By the census of 1748-9 the town of South Kingstown had more negroes in it than any other town except Newport. This is also true of the census of 1774 and 1783.

The committee to take the estimate in 1780 reported the whole number of slaves in the state between the ages of ten and fifty, to be 518. Of these South Kingstown had 156, North Kingstown 78, Exeter 45, Warwick 41, Providence 40. Newport had, until just before, been in possession of the British, and was not included in the estimate.

King's county (now Washington), which contained one-third of the population of the state, numbered more than a thousand slaves. The census of 1730 gives a less number, but it was popular to conceal numbers from the observation of the *home* government. Families would average from five to forty slaves each; they owned slaves in proportion to their means of support. The slaves and horses were about equal in number; the latter were raised for exportation. Newport was the great slave market of New England. There were some importers of slaves in Narragansett, among them were Rowland Robinson,[350] the son of Governor Robinson, and Colonel Thomas Hazard.[351] Mr. Robinson afterwards became conscience-stricken on this subject, and bought up and emancipated those that he had imported. Some of the large mansion-houses of the slave-holders, with spacious gable roofs, are now standing, the garret-rooms

in which, with their out-houses, were the sleeping places of the slaves. The distribution law afterwards subdivided the great estates, and most of these large mansion-houses were too expensive to be maintained by people of less property, and have been mostly replaced by small tenements. The slaves were in abject ignorance as a body; they were treated with great humanity, but as if created to be of an inferior race.

The Society for the Propagation of the Gospel[352] became early awakened to the moral and spiritual degradation of the slaves, and took an active interest in their enlightenment. Humphreys, in his *History of the Society*, printed 1730, says:

"The Society look upon the instruction and conversion of the negroes as a principal branch of their care; esteeming it a great reproach to the Christian name, that so many thousands of persons should continue in the same state of pagan darkness under a Christian government, and living in Christian families, as they lay before under in their own heathen countries. The Society immediately from their first institution strove to promote their conversion and instruction; and inasmuch as their income would not enable them to send numbers of catechists sufficient to instruct the negroes, yet they resolved to do their utmost, and at least, to give this work the mark of their highest approbation. They wrote therefore to all their missionaries, that they should use their best endeavours at proper times to instruct the negroes, and should especially take occasion to recommend it zealously to their masters to order their slaves, at convenient times, to come to them that they might be instructed."

They opened catechizing schools in 1704, and employed teachers, which had a happy influence in elevating the character of the slaves. "Dr. Fleetwood,[353] the Bishop of St. Asaph, preached a sermon before the Society in 1711, setting forth the duty of instructing the negroes in the Christian faith. The Society thought this so useful a discourse that they printed and dispersed abroad in the Plantations great numbers of that sermon in the same year; and in the year 1725 reprinted the same and dispersed again large numbers." They printed ten thousand copies of the letter of the Bishop of London[130] "addressed to the Masters and Mistresses of Families in the English Plantations abroad," in 1727, and sent them to all the English colonies and islands, to be distributed to masters of families and other inhabitants, which produced great influence. The address says:

"The Society for the Propagation of the Gospel in Foreign Parts have this affair (instruction of the blacks) much at heart; and, having lately had it under their consideration, are unanimously of opinion that nothing else would give such quick and effectual progress to the work as the sending a catechist from hence, whose only business it should be to instruct the negroes within particular districts to be assigned to them, and who, having no other avocation of any kind, would be at full liberty to attend the most proper times and seasons for instruction, and employing their thoughts wholly that way, would be far better acquainted with the proper modes of proceeding in the work, and also pursue those methods more closely than any occasional instructor can be supposed to do.... Let me

Mrs. Robert Robinson

beseech you to consider them, not merely as slaves and upon the same level with labouring beasts, but as *men* slaves and *women* slaves, who have the same frame and faculties with yourselves and souls capable of being made happy, and reason and understanding to receive instruction in order to it."

The early planting of these doctrines in the minds of the people soon mitigated the severity of slavery, and has produced the final work of emancipation throughout the extent of the British dominions and one half of the North American states.

In conformity to the Bishop of London's letter, addressed to these missionaries and to all masters and mistresses, impressing upon them the great importance, as a religious duty, to teach their slaves and domestics to read and write, and to cause them to give a strict attendance to the weekly instructions of their pastors in their respective parish-churches, Dr. MacSparran attended weekly in his church for the purposes of their instruction, and addressed his parishioners in emphatic language, in condemnation of the prevailing error, that it was inconsistent to instruct, baptize or admit slaves to the communion.

Dean Berkeley, who repeatedly visited Narragansett, accompanied by Smibert,[184] Colonel Updike,[184] and Dr. MacSparran, to examine into the condition and character of the Narragansett Indians, in his sermon before the Society for the Propagation of the Gospel, at their anniversary, in 1731, says:

"The native Indians, who are said to have been thousands within the compass of this colony, do not at present amount to a thousand, including every age and sect; and these are nearly all servants or labourers for the English, who have contributed more to destroy their bodies by the use of strong liquors, than by any means to improve their minds or save their souls. This slow poison jointly operating with the small-pox, and their wars, (but much more destructive than both,) has consumed the Indians, not only in our colonies, but also far and wide upon our confines, and having made havoc of them, is now doing the same thing by those who taught them this odious vice.

"The negroes in the government of Rhode Island are about half as many more than the Indians, and both together scarce amount to a seventh part of the whole Colony. The religion of these people, as is natural to suppose, takes after that of their masters. Some few are baptized, several frequent the different assemblies, and far the greater part none at all. An ancient antipathy to the Indians, whom it seems our first planters (therein, as in certain other particulars, affecting to imitate Jews rather than Christians) imagined they had a right to treat on the foot of Canaanites and Amalekites, together with an irrational contempt of blacks as creatures of another species, who had no right to be instructed or admitted to the sacraments, have proved a main obstacle to the conversion of these poor people.

"To this may be added, an erroneous notion, that the being baptized is inconsistent with the state of slavery. To undeceive them in this particular, which had too much weight, it seemed a proper step, if the opinion of His Majesty's Attorney and Solicitor General could be procured. This opinion they cheerfully sent over, signed with their own hands; which was accord-

ingly printed in Rhode Island, and dispersed throughout the Plantations. I heartily wish it may produce the intended effect."

The opinions of the Attorney and Solicitor which were printed and dispersed have been sought for, but cannot now be found.

In imitation of the whites, the negroes held an annual election on the third Saturday in June, when they elected their governor. When the slaves were numerous, each town held its election. This annual festivity was looked for with anxiety. Party was as violent and acrimonious with them as among the whites. The slaves assumed the power and pride and took the relative rank of their masters, and it was degrading to the reputation of the owner, if his slave appeared in inferior apparel, or with less money than the slave of another master of equal wealth. The horses of the wealthy landholders were, on this day, all surrendered to the use of the slaves and, with queues, real or false, head pomatumed and powdered, cocked hat, mounted on the best Narragansett pacers, sometimes with their masters' swords, with their ladies on pillions, they pranced to election, which commenced generally at ten o'clock. The canvass for votes soon began. The tables, with refreshments, were spread and all friends of the respective candidates were solicited to partake, and as much anxiety and interest would manifest itself and as much family pride and influence were exercised and interest created, as in other elections, and preceded by weeks of *parmateering* (parliamenteering). About

one o'clock the vote would be taken, by ranging the friends of the respective candidates in two lines, under the direction of a chief marshal (Guy Watson, who distinguished himself in the black regiment under General [Colonel Christopher?] Greene, at Red Bank, acted as chief marshal after the Revolution, until the annual elections ceased) with assistants. There was generally a tumultuous crisis, until the court commenced, when silence was proclaimed, and after that no man could change sides or go from one rank to the other. The chief marshal announced the number of votes for each candidate, and, in an audible voice, proclaimed the name of the governor elected for the ensuing year. The election treat corresponded, in extravagance, to the wealth of his master. The defeated candidate was, according to custom, introduced by the chief marshal, and drank the first toast after the inauguration, and all animosities were forgotten. At dinner the governor was seated at the head of the long table, under trees or in an arbour, with the unsuccessful candidate at his right and his lady on the left. The afternoon was spent in dancing, games of quoits and athletic exercises. As the slaves decreased in number, these elections became more concentred. In 1795, elections were held in both North Kingstown and South Kingstown, but, in a few years, one was held in the latter only, and they have, for years, ceased. The servant of the late Honourable E. R. Potter was elected governor about 1800. The canvass was very expensive to his master. Soon after

the election Mr. Potter had a conference with the governor, and stated to him that the one or the other must give up politics, or the expense would ruin them both. Governor John took the wisest course, abandoned politics, and retired to the shades of private life.

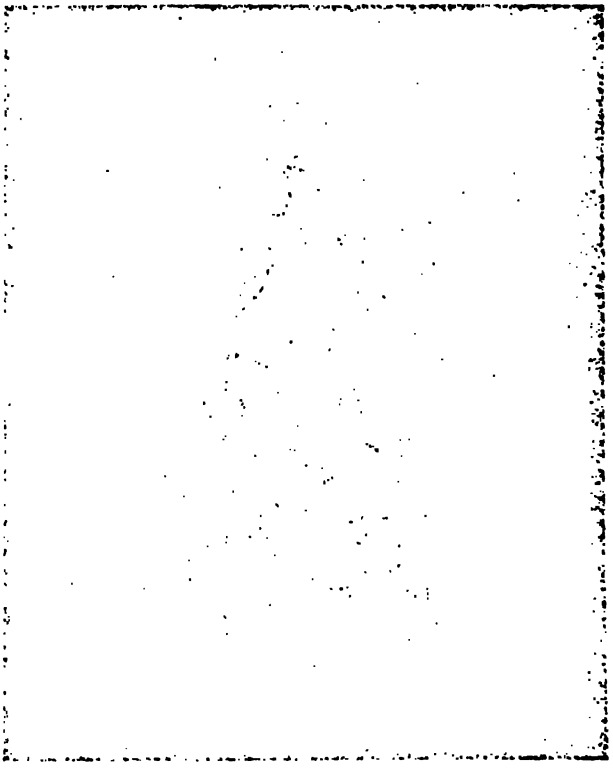
In Narragansett resided the great landed aristocracy of the Colony. Their plantations were large; some of them very extensive. Major Mason,[355] of Connecticut, in a letter to the commissioners of that Colony, dated August 3d, 1670, persuading them to relinquish all further claims of jurisdiction over the Narragansett country, says: "Those places, that are any way considerable, are already taken up by several men, in farms and large tracts of lands, some having five, six, and ten miles square—yea, and some, I suppose, have much more, which you or some, of yours may see or feel hereafter. These things I know to be true, as they did manifestly appear in view when the Commissioners were at Narragansett. I suppose you cannot be unacquainted with these things." The original tract taken up and owned by Richard Smith was three miles wide and nine miles long.[16]

Mr. Isaac P. Hazard[356] in a communication states:

"The farm of my great-grandfather, Robert Hazard,[357] extended from the Jencks farm (which it included), to the south end of Boston Neck, and extended across the Pettaquamscutt River to near where the village of Peacedale now is, and I am not sure but it took in a great part of that village. He had ex-

tensive ranges for cattle and horses somewhere in the neighbourhood of the 'Great Pond,' (or 'Wordens Pond,') and I have heard my father say, that at one time, he occupied nearly twelve thousand acres. The principal value of his lands, however, consisted of about two thousand acres lying on Boston Neck and immediately on the west side of Pettaquamscutt River, which separated it from the Boston Neck lands. My great-grandfather, Governor William Robinson's farm, embraced the north part of Point Judith, including Little Neck, extending south one or two farms below the farm now owned by my brother, Joseph P. Hazard, and westward to Sugar Loaf Hill."

Governor William Robinson[358] owned——acres; he devised valuable farms to his sons. Colonel Stanton[359] owned one tract of four and a half miles long and two miles wide; he kept forty horses, as many slaves, and made a great dairy, besides other productions. After his death, his son Lodowick kept thirty cows on one hundred and fifty acres of it. Colonel Champlin[360] possessed in one tract over one thousand acres; kept thirty-five horses, fifty-five cows, six hundred to seven hundred sheep, and a proportionate number of slaves. Hezekiah Babcock, of Hopkinton, improved eight hundred acres; James Babcock,[365] of Westerly, owned two thousand acres, horses, slaves, and stock in proportion. Colonel Joseph Noyes had four hundred acres; kept twenty-two horses and twenty-five cows. His son afterwards kept fifty-two cows on the same farm. Colonel Updike,[184] the Colony Attorney, owned three thousand acres. Colonel Potter possessed——acres, now constituting seven



Miss Rhoda Cranston

valuable farms. Mr. Sewall[261] owned sixteen hundred acres on Point Judith, which is now divided into eight farms, of the value of seventy-five thousand dollars. Robert Hazard owned sixteen hundred acres in Boston Neck, which now constitute six farms, of the aggregate value of seventy-seven thousand dollars. The Gardiners, Nileses and Brentons owned great tracts of valuable land. The ordinary farms contained three hundred acres. They were improved by slaves and labouring Indians. The slaves and horses were about equal in number. Corn, tobacco, cheese, and wool were the staple articles produced, and horses were reared for exportation.

Douglass, in his *Summary*, printed in 1760, says:

"Rhode Island Colony in general is a country for pasture, not for grain; by extending along the shore of the ocean and a great bay, the air is softened by a sea vapour which fertilizeth the soil; their winters are softer and shorter than up inland; it is noted for dairies, whence the best of cheese made in any part of New England is called (abroad) 'Rhode Island cheese.' The most considerable farms are in the Narragansett country. Their highest dairy of one farm, *communibus annis*, milks about one hundred and ten cows, cuts two hundred loads of hay, makes about thirteen thousand pounds of cheese, besides butter, and sells off considerable in calves and fatted bullocks. A farmer from seventy-three milch cows in five months made ten thousand pounds of cheese; besides cheese, in a season, one cow yields one firkin of butter, from seventy to eighty pounds. In good land they reckon after the rate of two acres for a milch cow."

Mr. Hazard, in the same communication, further states:

"From my father and grandmother, I have heard that my great-grandfather, Robert Hazard, had twelve negro women as dairy women, each of whom had a girl to assist her, making from twelve to twenty-four cheeses a day; and, since I have grown up, we had one of his cheese vats of the second size, according to the tradition in our family, which held nearly one bushel. My father has informed me that, so superior was the grass in the early settlement of this country, nearly double the milk, or butter and cheese, gotten at present, was obtained from a cow, and that only twelve cows were allowed to each dairy woman and her assistants, one hundred and fifty cows being about the number he generally kept. The hay fields and meadows, to use my father's expressions, grew full of grass, meaning the grass was very thick all over them, and as high as the tops of the walls and fences, the same as it now grows on the virgin soil of the West, and my father frequently observed, in contrasting them, that he doubted if any western lands would produce more grass than Boston Neck would when first settled. As a proof of its excellence, my father observed that his grandfather paid for some of his last purchases, sixty dollars per acre, when money was double the value it is now, or more, and new lands, back a little way from the sea, were plentiful and held at a very small price.

"He kept about four thousand sheep, manufacturing most of the clothing, both woollen and linen, for his household, which must have been very large, as I heard my grandmother say, that, after he partially retired from his extensive farming operations,[362] or curtailed them by giving up part of his lands to his children, he congratulated his family and friends on the small number to which he had reduced his household for the com-

ing winter, being only seventy in parlour and kitchen.

"Grain, and probably hay (but of the last I am not informed), were at that time shipped to the West Indies, but of the extent of his grain crop I know nothing except what my father has told me that he generally loaded, at or near the south ferry, two vessels annually, which sailed direct for the West Indies, with cheese and grain in the hold and horses on deck, all the produce of his farm, and the balance was sold in Newport, and sometimes in Boston, where his cheese was in high repute, selling at nearly double the usual rates. Agriculture on the seacoast of Rhode Island at that time was on a very different scale from what it is now, as the West Indies, which were early settled, furnished a good and ready market for the whole produce of these small British colonies on the Atlantic coast of North America. The labour was then mostly performed by African slaves, or Narragansett Indians, who were then, as they still are, a most efficient body of labourers and of great use to the farmers during hay harvest particularly."

The Sewall farm kept one hundred cows and produced thirteen thousand pounds of cheese annually. N. Hazard[363] kept forty-two cows, and made nine thousand two hundred pounds of cheese from the Champlin farm of seven hundred acres. Joseph N. Austin, on the Clarke farm of three hundred and fifty acres, kept thirty-six cows, and made eight thousand pounds of cheese. Rowland Robinson[350] improved one thousand acres, and made an immense dairy—one cow would average two pounds of cheese a day. Rents were payable in produce, and from the breaking out of the French Revolution to the general

peace upon the expulsion of Napoleon, the United States being the neutral carriers for Europe, the price of cheese was ten dollars per hundred, and corn, barley, &c., in due proportion, and the rents being paid in cheese and other produce, vast amounts were raised. Six thousand pounds of cheese were equivalent to six hundred dollars annual rent for years. The cream was then used in cheese and the Narragansett cheese maintained a high character for richness and flavour, but, since the general peace, butter has risen in price and cheese has fallen, consequently the cream has been wrought into butter and cheese has lost its value and reputation. Recently a money rent has been substituted for a produce rent, and the productive value of the former staples has diminished.

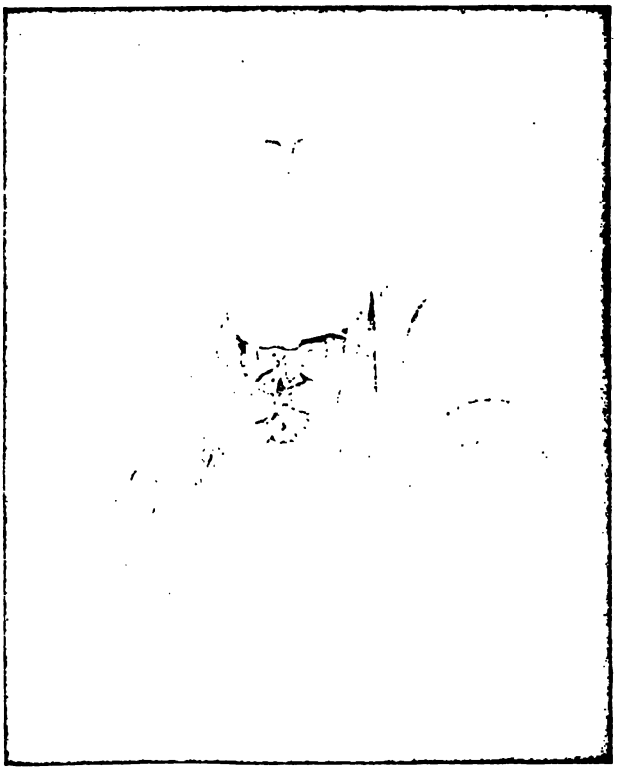
The wife of Richard Smith[364] brought from Gloucestershire to this country the recipe for making the celebrated Cheshire cheese, and from that recipe the Narragansett cheese was made in imitation of the Cheshire, and it early gained for the table and market an established reputation for superior flavour and excellence, and continued to maintain its predominating character until the farmers, as before mentioned, were induced to convert their cream into butter.

Ancient Narragansett was distinguished for its frank and generous hospitality. Strangers and travelling gentlemen were always received and entertained as guests. If not acquainted with some family, they were introduced by letter, and an acquaintance with one family of respecta-

bility was an introduction to all their friends. Public houses for the entertainment of strangers were rare. Strangers and travellers without letters were compelled to tarry at them, but citizens were expected to sojourn with their relations and acquaintances. Newport, distinguished as it was before the Revolution, had few public houses of entertainment and those small, not exceeding the dimensions of the common dwelling-houses. The old public house of Mr. Townsend, so celebrated in its day, was an ordinary two-story house and rather narrow, and he entertained in it the distinguished travellers of his time. It has been greatly enlarged since. The public houses in Providence were equally inferior in dimensions. The public houses or taverns in the country were merely conveniences for town councils, justices' courts and the retail of ardent spirits, and were rarely frequented as the stopping places of gentlemen and strangers. Madame Knight[4] well describes these country taverns in her travels through this colony in 1704. Dr. Franklin, in his journeys to and from Philadelphia to Boston, always arranged to tarry with Dr. Babcock,[365] in Westerly, the night. Gentlemen, who had once travelled the country by introduction had regular places for refreshment and repose on all their future peregrinations.

The society of that day was refined and well-informed. The landed aristocracy[366] showed an early regard for the suitable education of their children. Books were not so general as at this period, but the wealthy were careful of the edu-

cation of their offspring. Well-qualified tutors emigrated to the colonies, and were employed in family instruction, and to complete their education their pupils were afterwards placed in the families of learned clergymen. Charles Thomson,[367] Governor McKean,[367] and George Read,[367] who conspicuously figured in our Revolutionary history, were educated under Allison,[368] an Irish clergyman. Doctor MacSparran received young gentlemen in his family for instruction. Thomas Clap,[369] the efficient president of Yale College, completed his education under him. Dr. Checkley,[370] a graduate of Oxford University and the missionary at Providence, educated several of the sons of Narragansett, and others were placed under clergymen of Massachusetts and Connecticut for the same purpose. The instruction of youth in the private families of learned men, with the opportunity of associating with their distinguished visitors and friends, improved their minds and accomplished their manners. In this respect, probably, the instruction of children would be equal, if not preferable, to that obtained where great numbers of young men are collected together in colleges and where they are deprived of the social cultivation, derived from the intercourse and discipline of well-regulated families and the friends and well-informed gentlemen who visit them. The young ladies, also, were generally instructed in the same manner, under well-qualified private tutors, and then placed in the schools of Boston for further instruction and accomplishment.



Mrs. Thomas Cranston

That the gentlemen of ancient Narragansett were well-informed and possessed of intellectual taste, the remains of their libraries and paintings would be sufficient testimonials, if other sources of information were defective. Dr. Babcock,[365] Colonel Stanton,[359] Judge Helme,[335, 336] Captain Jones, Colonel Potter,[383] Colonel Willet,[211] Colonel Robert Brown,[371] the Hazards, Captain Silas Brown,[371] and the Brentons[392, 427] owned valuable libraries. Doctor MacSparran,[372] Mr. Fayerweather,[372] Colonel Updike,[184, 372] and Matthew Robinson[337, 372] possessed rich collections, for that day, in classical and English literature.

The family paintings of Dr. Babcock went mostly into the Saltonstall family, of New London, and a fine portrait of Colonel Harry Babcock[373] was with a branch of his family, in Stonington, and within a short time has been removed from thence to New York. A bust portrait of Mr. Kay,[374] the collector, was in the family of the Browns, through the Brentons, a few years since. The portraits of Dr. MacSparran and his wife,[375] painted by Smibert[354] in 1729, at the Doctor's house in Narragansett, are with the family of Frederic Allen, Esq., in Maine (Mrs. Allen being the great-niece of Mrs. MacSparran), and copies only are in Rhode Island. The portrait of Mr. Fayerweather, by Copley,[376] is in South Kingstown. The portraits of the wife and mother-in-law of Colonel Updike, by Smibert (it is supposed), are in the family. Those of the father and mother of Matthew Robinson, Esq., are in the family of the late Honourable E. R.

Potter. Mr. Marchant has a fine miniature likeness of his father, the late Judge Marchant,[377] painted by Copley, in London, in 1771; there is also a portrait of the late Judge Marchant in Boston. The late Edward Hazard[378] possessed three full-length portraits of his father-in-law, the late Honourable Thomas Cranston,[379] his wife and daughter (the latter afterwards married the Rev. Luke Babcock,[380] son of Doctor Babcock), painted by Copley before the Revolution, which, with the carved frames gilded, cost one thousand dollars at that period. The paintings of the other families, besides family portraits, are now dispersed, and their libraries were divided among their children and are all lost.

This state of society supported by slavery would produce festivity and dissipation, the natural result of wealth and leisure. Excursions to Hartford[381] to luxuriate on *bloated* salmon were the annual indulgences of May. Pace races on the beach for the prize of a silver tankard and roasts of shelled and scaled fish were the social indulgences of summer. When autumn arrived, the *corn husking*[382] festivals commenced. Invitations were extended to all those proprietors who were in habits of family intimacy, and in return the invited guests sent their slaves to aid the host by their services. Large numbers of both sexes would be gathered, expensive entertainments prepared, and after the repast the recreation of dancing commenced, as all families were provided with large halls in their spacious mansions, and with natural musicians among their

slaves. Gentlemen in their scarlet coats and swords, with laced ruffles over their hands, hair turned back from the forehead and curled and frizzled, clubbed or queued behind, highly powdered and pomatumed, small-clothes, silk stockings, and shoes ornamented with brilliant buckles; and ladies dressed in brocade, cushioned head-dresses, and high-heeled shoes, performed the formal minuet with its thirty-six different positions and changes. These festivities would sometimes continue for days, and the banquets among the landed proprietors would, for a longer or shorter time, be continued during the season of harvest. These seasons of hilarity and festivity were as gratifying to the slaves as to their masters, as bountiful preparations were made and like amusements were enjoyed by them in the large kitchens and out-houses, the places of their residence. The great landed proprietors indulged in these expensive festivals until the Revolution. People now living relate the fact of John Potter's[383] having had a thousand bushels of corn husked in one day. This practice was continued occasionally down to the year 1800, but on a diminished scale of expense and numbers.

At Christmas commenced the Holidays. The work of the season was completed and *done up*, and the twelve days were generally devoted to festive associations. In former times all connections by blood or affinity were entitled to respectful attentions, and they were treated as welcome guests, as a matter of right on one side and courtesy on the other. Every gentleman of estate

had his circle of connections, friends, and acquaintances, and they were invited from one plantation to another. Every member of the family had his particular horse and servant, and rarely rode unattended by a servant, to open gates and to take charge of the horse. Carriages were unknown,[384] and the public roads were not so good, nor so numerous, as at present. Narragansett has [1847] fewer public roads than most parts of the state. There were driftways from one plantation to another, with gates, and this inconvenient obstruction still continues. Quidneset is travelled mostly through gates; and from one extreme of Boston Neck[385] to the other, a distance of ten miles, through the richest tract of land in Narragansett, the only mode of travelling is by driftways with gates, and the great Point Judith tract had no public road until very lately. When all the riding was done on horseback and servants always attended their masters, the badness of the roads and the troublesome impediments of gates and bars were not as sensibly felt as at this day, when carriages are used and every man is his own servant.

But the wedding was the great gala of olden time. The exhibition of expensive apparel and the attendance of numbers almost exceed belief. The last of these celebrations was given about the year 1790, by Nicholas Gardiner, Esq.;[386] it was attended by six hundred guests. I knew Mr. Gardiner. He dressed in the rich style of former days, with a cocked hat, full-bottomed white wig, snuff-coloured coat and waistcoat

with deep pockets, cape low so as not to disturb the wig, and at the same time expose the large silver stock-buckle of the plaited neck-cloth of white linen cambric, small-clothes, and white-topped boots finely polished. He was a portly, courteous gentleman of the old school. Since his death his estate has been divided into several good farms.

The fox-chase,[387] with hounds and horns, fishing and fowling were objects of enchanting recreation. Wild pigeons, partridges, quails, woodcocks, squirrels, and rabbits were innumerable. Such were the amusements, pastimes, festivities, and galas of ANCIENT NARRAGANSETT.

It may not be uninteresting to mention the names of some of the old families which frequently associated as friends and companions.

Among them were Dr. Babcock,[365] Colonel Stanton,[359] Colonel Champlin,[360] the two Governor Hazards,[288] Governor Robinson,[358] Colonel Potter,[383] Judge Potter,[383] the Gardiners,[200] Colonel Willet,[211] Elisha Cole,[157] John[163] and Edward Cole,[164] Judge Helme,[335, 336] Colonel Updike,[284] Matthew Robinson,[337] Colonel Brown,[371] Doctor MacSparran and Mr. Fayerweather. They received frequent visits from Dr. Gardiner,[289] the Sewalls,[367] and others from Boston, Dr. Moffat,[389] Judge Lightfoot,[390] Col. Coddington,[332] George Rome,[391] Judge Marchant,[377] the Brentons,[392] and others from Newport, several of whom owned estates in Narragansett, and spent much of their time there, with their respective friends and ac-

quaintances. These constituted a bright, intellectual and fascinating society. Great sociability and interchange of visits prevailed among them, and strangers were welcome, and treated with old-fashioned urbanity and hospitality; but the political acrimony, strife and discord, engendered by the Revolution, broke up and destroyed their previously existing intercourse, and harmonious relations were never restored. By that event we became another and a new people.

Mr. Isaac P. Hazard[356] in a letter observes:

"Few persons are now aware of the change that has taken place in the society here within the last fifty or sixty years. At the time of and before the war of the Revolution, it was the seat of hospitality, refinement, and luxury; and the accounts I have received from various persons in my travels about the United States, who visited this country at that time, corroborate the statements I have had from the olden branches of our family, my grandfather, father, and others. Within two years, Mrs. Doctor Lee, whom I met with in New York, and who spent a long school vacation here at the age of sixteen, pictured the romantic scenery and situation of the old mansions, few of them at present standing, with great vividness, and at the same time so described the politeness, refinement, and hospitality of the inhabitants, as beyond what she had ever before known or conceived of, as fully to convince me of the truth of her statement, had I not before heard it described by others in the same manner—and fully maintained the character of the old English country gentlemen from whom they descended."

Yes, alas! the state of society has changed, and the revolution has been deep, effectual, com-

Colonel Harry Babcock
(Blackburn)

plete. The abolition of slavery, the repeal of the law of primogeniture, the statute division of estates equally among all, have divided and subdivided inheritances [illegible] such *infinitesimal* portions, that the whole [illegible] isappeared from every branch of their fan[illegible] and in most instances not a foot remains a[illegible] them—nay, not even "the green graves o[illegible] sires." The houseless, wandering pedestri[illegible] cendant looks at the mansion and plant[illegible] of his fathers, and exclaims:

> —"*Now* [illegible] *dest*
> *In faded maje*[illegible] *f to mourn*
> *The dissolution* [illegible] *ncient race!*"

Chapter IX

A.D. 1741 to A.D. 1749

Rowland Robinson. "The Unfortunate Hannah Robinson." The Rev. John Checkley. Captain William Walker, F.R.S. Matthew Stewart. The Rev. George Pigot. Dr. MacSparran's Convention Sermon. Captain Philip Wilkinson. Martin Howard, Esq.

"DECEM^r 31st 1741. (The Banns of matrimony being duly published in the Cch of St. Paul, Narraganset,) Rowland Robinson, son of William, was married to Anstis Gardiner,[206] Daughter of Jno. Gardiner,[393] by the Revd Doctor James MacSparran."

Rowland Robinson was the eldest son of Governor William Robinson,[358] by his first wife. He was a gentleman of opulence, and sustained many responsible offices under the state government. His noble mansion[394] is still standing in a good state of preservation, and is one of the remaining memorials of the aristocracy of the past age. His children were Hannah, Mary and William. Mary died single, at middle age; William married Ann, the daughter of George Scott,[395] of Newport, and died a short time previously to his father, without issue. Hannah was styled the Unfortunate Hannah Robinson; she was the celebrated beauty of her day, and, if unbroken tradition is sufficient authority, the appellation was justly bestowed. The late Doctor William Bowen, of Providence, frequently conversed about her, and observed, that Miss Robinson was the most perfect model of beauty that he ever knew; and that he had frequently visited at her father's. Her figure was graceful and dignified, her complexion fair and beautiful, and her manner urbane

the fervour of their attachment. Her conduct was constantly subjected to the strictest scrutiny. If she walked, her movements were watched; if she rode, a servant was ordered to be in constant attendance; if a visit was contemplated, he immediately suspected it was only a pretence for an arranged interview; and even after departure, if the most trifling circumstance gave colour to the suspicion, he would immediately pursue and compel her to return. In one instance, she left home to visit her aunt at New London;[398] her father soon afterwards discovered from his windows a vessel leaving Newport, and taking a course for the same place. Although the vessel and the persons on board were wholly unknown to him, his jealousies were immediately aroused, conjecturing it was Mr. Simons intending to fulfil an arrangement previously made. He hastened to New London, arrived a few hours only after his daughter, and insisted on her instant return. No persuasion or argument could induce him to change his determination, and she was compelled to return with him.

Her uncle, the late Colonel John Gardiner,[215, 230] commiserated the condition of his unfortunate niece. He knew her determination was not to be changed, or her resolution overcome by parental exaction, however severe; and aware that the wrongs she had suffered, and the perplexities she had undergone, had already sensibly affected her health, and would soon destroy her constitution, with a generosity and disinterestedness that belonged to his character, contrived interviews between Mr. Simons and Miss Robinson unknown to her father. The window, where she sat, and the shrubbery, behind which his person was concealed at these evening interviews, are still shown by the family residing there. These were perilous meetings, for such was the determined antipathy of the father, that detection would probably have resulted in

the instant death of Mr. Simons; but, as is usual in such cases, their precautions were in proportion to the imminence of their danger.

All efforts to obtain the consent of her father, aided by the influence of her mother, having proved unavailing, and seeing no prospect of his ever becoming reconciled to their union, she abandoned all further efforts to reconcile him to her wishes, and consented to make arrangements for an elopement. Having obtained her father's consent to visit her aunt Updike,[19] near Wickford, she left home, accompanied by the servant, who usually attended her. On arriving at the gate that led to her aunt's house, Mr. Simons was in waiting with a carriage, as had been previously arranged, and disregarding the expostulations of the servant—who feared for his own safety should he return without her—she entered the carriage, and that evening they were married in Providence. The intelligence of the elopement, when communicated to Mr. Robinson by the servant, roused all the fury of his ire. He offered a reward for their apprehension, but no discovery could be made. Every friend and relative became accessory to their concealment. Even the name of the clergyman who performed the nuptial ceremony could never be ascertained.

But the anticipated happiness of the beautiful and ill-fated lady was destined to be short-lived. The severity with which she had been treated, the unkind and harassing perplexities she had endured, had so materially affected her health, and preyed upon her constitution, that, in a few short months, the fairest of her sex exhibited evident symptoms of a speedy decline. At the urgent solicitations of her mother, Mr. Robinson finally permitted the daughter once more to return; but it was too late, the ceaseless vigils of a mother's love could not restore her; and, in a few short weeks, this beautiful and unfortunate woman—

the victim of a father's relentless obstinacy[400]—expired in the arms of her husband.

Many visit the cemetery where the remains of the victim of parental severity repose—a spot consecrated by the ashes of one whose life was a hallowed sacrifice of devotion and fidelity to the selected object of her earliest affections.

"Oct' y' 14th 1742. Between two and 3 in the morning, died suddenly in the chamber with Col. Updike and Mr. Jn° Checkley, junr., Captain William Walker, of Providence, F. R. S.,[401] and was interred in y' churchyard of St. Paul's, Narraganset, the 15th of said month. The funeral sermon was preached by the Dr."

John Checkley[402]—a name of high repute in the early history of Episcopacy in America.

He was born in the city of Boston, in 1680, of English parentage. His parents must have been in easy circumstances, for after giving him the best advantages in Boston, under the celebrated Ezekiel Cheever,[403] they sent him to England. He finished his studies at the University of Oxford, and then set out upon a course of travels on the Continent. He went over the greatest part of Europe, and "collected some valuable curiosities, such as paintings, manuscripts, &c."* These facts are important in the illustration of Checkley's future career, showing that his entrance into orders, late in life, must have been from the purest attachment to the Church, and from no worldly considerations. They are quite sufficient to rebut all the slanders which have been brought against his want of piety. His earnest and uncompromising devotion to Episcopacy in New England—during an era when almost all New England was thoroughly impregnated

*Eliot's *Biog. Dict.* p. 105.

with Puritanism—of course exposed him to *that* censure: for a Puritan condemns one's pretensions to piety when he differs, or rather presumes to differ, from himself, not as reckonedly as a Romanist, under similar circumstances, would condemn his pretensions to orthodoxy.

Checkley returned from his travels, and fixed himself in his native place. The date of his return is not given us, but it is known that he was in Boston in 1723; for during that year he published a tract against the Calvinistic theory of predestination, which made some stir in the land of the self-extremed elect, and provoked an answer. About this time he married the sister of the Rev. Dr. Miller,[illegible] Episcopal missionary at Braintree (now Quincy), by whom he had two children, John and Rebecca. What Checkley's employments now were is not known. Probably he pursued a life of literary leisure. One thing, however, is very certain, he was always devoted to the best interests of the Church, and continually on the alert to promote them.

He published, in 1723, a pamphlet which is deserving of careful recollection; for it was *the forerunner of the controversy upon Episcopacy on this continent.* Its title is, *A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church. By showing: 1. What Sacred Offices were Instituted by them. 2. How those Offices were Distinguished. 3. That they were to be Perpetual and Standing in the Church. 4. Who Succeed in them, and rightly Execute them to this Day.* It was during this same year (1723) that Dr. Cutler,[illegible] then rector or President of Yale College, conformed to the Church of England, and was settled over Christ Church, Boston. Doubtless this pamphlet, not to say other circumstances, brought him and Checkley into close contact, and insured their union and action in reference to the great contemplated synod of the Pu-

Such was the amiable decree of the laws of freedom, and within the purlieus of Faneuil Hall, "the cradle of liberty," upon an unfortunate Churchman, for the mere utterance of his opinions about religion. And, what seems most farcical, this sentence is gravely pronounced in the name of a king who was the civil head of the Church whose rights Checkley maintained; and that king is coolly made to pocket a fifty pounds penalty, not for the *assault* upon, but the *defence* of, a faith he himself was sworn to uphold!

Checkley republished his pamphlet in 1728, in the city of London, during a visit he made to England with the view of obtaining holy orders; and remembering the harshness and almost comic inconsistency with which he had been treated, added to it the following, as he calls it, "specimen of a true dissenting catechism, upon right true blue dissenting principles, with learned notes by way of explication." He gives us two questions, and two answers, with one note, composed of two lines of poetry. Whether this is a sample of a longer catechism, or the entire catechism itself, the writer of this article cannot say; but here is *what* he gives, and *as* he gives it.

Question. Why don't the *Dissenters*, in their public worship, make use of the Creeds? *Answer.* Why? Because *they* are not set down, *word for word*, in the Bible. *Question.* Well; but why don't the *Dissenters*, in their public worship, make use of the *Lord's Prayer?* *Answer.* Oh! Because *that* is set down, *word for word*, in the Bible.

NOTE. *They 're "so perverse and opposite,*
As if they worshipp'd God for spite."
Hudibras

Checkley, doubtless, paid his fine for rendering the King a service, entered into his recognizances, and lived on to annoy the poor Puritans a second time. He obtained secret information of the anti-Episcopal

conclave which was to assemble at Boston in 1725, to discuss the *rationale* of the Divine Administration respecting New England; and by means of his letters, with those of Dr. Cutler, the council was not so much as permitted to assemble. Some account of this affair may be found in Dr. Coit's book on Puritanism.[405] *

In 1727, Checkley, now at the advanced age of forty-seven, determined to go to England, that he might devote the residue of his life to the service of the Church of his love, in his native land, in functions of the most sacred character. Why, at such a very unusual age, he should have taken that step, we are not particularly informed. His enemies said he had learning enough, but was altogether destitute of piety. Piety! Could secular motives induce a man, almost half a century old, and who had spent his life probably in literary leisure—who had time enough, and means enough, to take a journey over Europe, and bring home curiosities which would have been thought sufficient for the revenue of a lordling—could secular motives induce such a man to assume a religious office, amidst a people who would never give him rest, and for the paltry pittance of fifty pounds a year—the salary he might receive as a missionary from the Society for the Propagation of the Gospel? They may think so, with whom a penny is a weighty, and a dollar an almighty, consideration; but a mind imbued with a particle of Christian generosity will put a different construction on the matter.

Checkley was not seeking much, either in the way of revenue or comfort, by resorting to London to ask his bishop for holy orders. Nevertheless he was followed to London, and most sedulously, by Puritan apprehension and vengeance. He had scarcely slept there a night before he was, at the instigation of New England informers, absolutely seized as a traitor by a

*Note 103, pp. 503-5.

king's bailiff; and, of course, not his liberty only, but his life, put in jeopardy. I have this from a manuscript letter of the Rev. Dr. Burhans,[406] one of our oldest clergy, formerly of Newtown, Connecticut, whose first wife was a direct descendant of one of Checkley's wardens, when he was finally gratified in the long-cherished desire of his heart, and established in an American parish.

This project was plainly somewhat desperate, and failed. But his enemies were too shrewd to rest their hopes upon a solitary effort. Beside their complaint of him as a traitor, two of the Puritan ministers of Marblehead indited a letter against him to the Bishop of London, the celebrated Edmund Gibson. In this sweet missive, in order to awaken the bishop's political prejudices, they denounced him as a non-juror, and in consequence an enemy to the house then on the British throne—the House of Hanover. To awaken the bishop's prejudices against him, as a peace disturber (for they knew Dr. Gibson's kindly feeling and Catholic temperament), they called him a bitter enemy to all other denominations but his own—to awaken the bishop's prejudices against him as an ignoramus, they declared he had had no liberal education: very true this last, when we remember they had Harvard College only in their eye, and thought nothing of Oxford, with all its sad appliances for making Churchmen. One of the ministers, also, who signed this letter, was a man who complained, down to his very grave, of somewhat similar treatment received by himself from the hands of Cotton Mather.* But a Churchman was now the object of his vengeance; and as it is lawful to spoil the Egyptians, he probably felt no very alarming twinges of conscience.

The second shot against Checkley was better aimed, and it told well. Bishop Gibson declined ordaining

* Mass. Hist. Soc. Coll. 1st series, viii. 68.

him, and he was constrained to return a layman, rather than a Reverend, with the stately income of fifty whole sterling pounds! Nevertheless, the anxious desire to serve God in the Gospel of his Son slept not in the breast of this unfortunate Churchman, who had not a nook or corner there for true piety to nestle in! In the year 1739, the Bishop of Exeter, Stephen Weston, a friend of Bishop Sherlock's, was found willing to hear this impracticable man, begging at the age of fifty-nine, to be *allowed* to minister in one of the hardest spheres on earth to which a Churchman was ever doomed, and for enough—so far as the income of his post was concerned—to keep body and soul possibly in each other's neighbourhood. Bishop Weston actually ordained him—perhaps the oldest candidate in the history of the Christian Church, who was ever admitted to the honours of an office, which was all but enough to kill any ordinary subject of his years in twelve round months. And it is pleasant to reflect, that he probably ordained him with the consent of Bishop Gibson; for he was then alive, and in fact did not die till nearly ten years afterwards.

Well armed with his sacred credentials, John Checkley at last stood upon his natal soil prepared to contend for the faith once delivered to the saints. He was sent to Providence, in Rhode Island, no doubt to remove him somewhat from the atmosphere of Boston, which would certainly have mustered for his devoted head some good stout thunderclaps. And there he ministered, officiating at intervals at Warwick[407] and Attleborough,[408] for fourteen years; till, in 1753, in the seventy-third year of his ardent life, God gave him respite, and called him home.

It is much to be desired that we had some authentic memorials of a ministry, begun at almost the utmost verge of man's longest ordinary life. It ought to have been a curious and exciting thing to hear one who

had been a scholar from his youth—a traveller, a wit and a philosopher—who had been contending half his life, perhaps, to be permitted to be a priest in any parish, however humble, and amidst perils almost as thick and dangerous as an apostle's, and who at length clambered up to a deacon's "good degree," with the marks of sixty winters on his head. But almost a century has piled its dust upon a Checkley's grave, and this short record is all, perhaps, which will ever so much as strive to do honour to his name. Peace to thine ashes, untiring servant of Christ and of the Church. The faith which sustained thee teaches us, that ample amends will soon be made for all earth's forgetfulness. One day is with the Lord as a thousand years; and thou shalt be recompensed immortally at the Resurrection of the Just.

"Mr. Checkley had two children," says Dr. Eliot, "a son [the Mr. John Checkley, junior,[409] mentioned in the Church Records], who was graduated at Harvard College, 1738. He studied divinity with his father, went to England for orders," was appointed missionary to Newark, New Jersey, and during his sojourn in England "died of the small-pox. His talents were excellent, and he was a most amiable youth. The daughter married Henry Paget, an Irish gentleman. She left three children, two of whom are living at this time [when Eliot published in 1809], united to very respectable connections."[410]

"March 10th 1744 Dr. MacSparran baptized (at New London where he officiated the 3d & 10th vizth the first and Second Sundays in March) Elizabeth the Daughter of Mathew and Abigail Stewart. Suretys the said Doctor his spouse and Mrs. Hannah Mumford.[203, 258] Said child was born the 6th of said March abt 3 post meridiem."

Matthew Stewart emigrated from Ireland to America, and settled at New London. He married Abigail, the daughter of William Gardiner,[220] and granddaughter of William, senior, one of the first settlers in Boston Neck, Narragansett. Mrs. Stewart was a niece of Dr. Gardiner,[229] of Boston, and of Mrs. MacSparran. Mr. Stewart had ten children: (1) Elizabeth,[411] the person baptized, married Roswell Saltonstall,[619, 633, 638] a grandson of Governor Saltonstall. (2) Abigail; died single at the age of fifteen. (3) Matthew; died at seventeen. (4) William; married Jane Winthrop, of New London, a descendant of Governor Winthrop, died in 1798, and left one child, Ann, who is living and unmarried. (5) Hannah, the second wife of John Robinson,[412] of South Kingstown, survived her husband, and died about twenty years since, without issue. (6) Ann; died single. (7) Mary; married Joshua Starr, of New London, and left no issue. (8) Walter; died single. (9) Abigail; died young. (10) Frances, the third wife of Major John Handy, the oldest son of Captain Charles Handy.[413] Captain Handy's first wife was the daughter of Captain John Brown, the father of Colonel Robert,[371] who settled and died in South Kingstown. His second wife was the widow of Captain Philip Wilkinson,[414] and daughter of Jahleel Brenton,[415] of Brenton's Neck, near Newport.

Major John Handy[416] was a merchant in Newport. He entered the Revolutionary army, and was promoted to the rank of major. He died in Newport, in 1828, aged seventy-two. He read the Declaration of Independence to the military and people from the Court House steps in Newport in 1776, as ordered by the legislature; and at the semi-century celebration in 1826, Major Handy read it again to the military and people from the same place.

Nicholas Lechmere, Comptroller of the Customs in Newport, married Elizabeth,[220] the daughter of Wil-

liam Gardiner, and sister of Mrs. Stewart. He went away with the British, when they evacuated Newport. Nicholas, his son, was appointed a commissary in the British army.

"May 17th 1745. Dr. MacSparran read Prayers and preached at the House of Samuel Cooper[417] of Scituate, 30 miles distant from his own House, and baptized a son of one Mr. Howard, named Joseph Howard, and received another of sd Howard's sons viz' John Howard into the Congregation, having been formerly privately baptized by Mr. Pigot in his Travels through these woods where his wife had, and still has some Lands."[418]

The Rev. Mr. Stickney, rector of Saint Michael's Church, Marblehead, has kindly furnished the following memoir of the Rev. Mr. Pigot:

The Rev. George Pigot[419] was educated in his father's grammar school, in which he was for some time an usher. Mr. Pigot was the Venerable Society's missionary at Stratford, Connecticut. He removed thence to Providence, Rhode Island, about 1723, to make way for the Rev. Mr. (afterwards Doctor) Johnson.[421] From Providence he removed to Marblehead, and became the rector of St. Michael's Parish in the autumn of 1727. Besides his parish in Marblehead, Mr. Pigot had a small congregation of worshippers in Salem, to whom he gave monthly lectures, and administered occasionally the Holy Communion. He was a gentleman of considerable literary ability, and distinguished himself honourably in a controversy with the Rev. John Barnard,[420] a Congregational minister of Marblehead, upon the celebration of Christmas, a controversy which Mr. Barnard had provoked by an

attack upon the ancient practice of the Church.

Mr. Pigot suffered domestic afflictions of very rare severity during the prevalence of that fatal malady, known by a familiar tradition in this part of New England, as "the throat distemper." The sad and touching account of this and other misfortunes, given below, is from his own pen. After the lapse of more than a hundred years the mournful recital still excites a lively and tender sympathy. It is taken from a letter addressed to the Venerable Society, dated June 27, 1738. He writes: "In January preceding I was importuned to administer the Lord's Supper to the good people of Providence, and having procured Mr. Watts[421] to officiate at my church, I made a hard shift to visit them, notwithstanding the harsh season and great distance of that place from Marblehead; but after eight days' absence I received the melancholy news that the pestilential distemper (which had carried off more than four hundred persons in Marblehead within a year), was broken out again in my family, and upon my return found three of my children dead, and three very dangerously ill; and soon after I lost a fourth. This happened in one-and-twenty days, and within that melancholy space I slipt upon a ridge of ice, in my return from visiting a sick woman, and broke and splintered the bone of the upper part of my left arm; but I began to recover and to get strength as the warm weather came on, till I very unhappily slipt on the plain grass, and broke the same arm; these troubles have been very heavy and expensive, and therefore I hope the Society will honour a bill I have drawn on their treasurer for Twenty pounds, and signify what time I shall forbear to draw for my stated salary to balance this favour."

In a letter to the Society dated September 22, 1738, Mr. Pigot asked leave to go to England on some very urgent affairs. The Society, "out of an hearty compas-

sion for Mr. Pigot's misfortunes, ordered the treasurer to pay his twenty-pound bill, and gave him leave to visit England for a short time, if his church could be regularly supplied during his absence." Soon after his arrival in England, Mr. Pigot was instituted to the rectory of Chaldon, in Surrey, and (it is believed) did not return to America.

On the 17th of June, 1747, Dr. MacSparran preached a sermon before the Convention of the Episcopal Clergy[422] in Trinity Church, Newport, from *Romans* i. 16, which was printed, and of which a few copies are still extant. We subjoin some extracts from this sermon:

"In the Augustan age, and down through the Apostles' times, learning and arts were in their zenith,—never, since the foundation of the earth, was there a period of greater delicacy or politeness, or taste in what the world calls wisdom, than when the Gospel was proposed to the notice of mankind. Learning was there, in all the glory and beauty of its fullest bloom, which must make every attempt to introduce a new and unadorned doctrine the more desperate and romantic, among so inquisitive and discerning a people as the Romans were. In contrast to this, it has been observed of one Apostle and (as it should seem) objected to him, that besides his having no grandeur of person, no gracefulness of air or mien to recommend him, his speech was also contemptible, rude, and unadorned with the rhetorical paint, so taking at that time. How then could he expect to make a figure at Rome, where poets and orators vied with each other, whose speech should the most sparkle with the glistening drops of Grecian dew?

"Indeed, as to eloquence, he disavows all ambition of aiming at the first and less principal part, consist-

ing in the nice choice and beautiful arrangement of words, but in *that*, which lies in a chain of clear and strong reasoning, famous figures, a becoming ardour, and an amazing art of persuasion; sure, no one ever outshone St. Paul. He surely had a masculine and flowing *eloquence*, a certain majestic *simplicity* of words, that entered the hearts of his hearers, whenever he had a mind to admonish, exhort, or warm their passions, —doubtless he had *divine* and *useful eloquence* that enabled him always to speak with an emotion adapted, and in a style suitable to his subject. Had there not been a majesty in his speech, whereby he spoke greatly of great things, it is not likely the Lystrians would have mistaken him for Mercury, the God of Eloquence, or Jove's Interpreter.

"But besides the objections to his person and manner, there were still greater against the Gospel itself. It might be imagined that no wise or modest man could, for shame, offer to the belief of the masters of mankind a religion run down by all the world. How could he hope, that what was a stumbling-block to the credulous Jew, and counted foolishness by the opinionated Greek, could be received as religion by the wise and haughty Roman? The truth is, it was despised by almost all the great men upon earth. Festus held it in such contempt, that he thought Paul mad for embracing it. But alas! he so little understood it, he could give no better account of it to a king, than to call it a trifling question about the Jewish superstitions, and one Jesus that was dead, whom Paul asserted to be alive. Nay, the polite and learned academicians of Athens treated St. Paul and his doctrines with a scorn equal to that of the forementioned Festus; what is more wonderful, with an ignorance as amazing as unusual at an university, and manners seldom seen at the seat of the muses. They were so well bred as to condemn him as a *babbler* before they heard

him, and so learned, forsooth, as to infer from his doctrine, that Jesus was a strange god, whilst they thought Anastasis, the resurrection (it may be for the gender's sake), to be a goddess.

"That men of no natural talents in the human powers of persuasion, of a nation contemptible and themselves of no figure in it, should be able to enlighten understandings so benighted, and purify natures corrupted with long neglect, that they should have power to pluck out by the roots, customs, ceremonies, and sentiments of religion, favoured by education, strengthened by civil sanctions, founded presumptively on divine, and supported unquestionably by human authority: I say, that such great ends should be accomplished by such feeble and disproportionate means, must unavoidably imply a power beyond that of men or devils, and therefore resolve itself into the supernal assistance of God.

"The Romans in particular, who incorporated the gods of other conquered countries in their Capitol, would not, even at the instigation of the Emperor, enrol our Redeemer; but the Senate gave their suffrages against the Lord and against His Anointed.

"Our religion was introduced without the ill arts of force or fraud, and at a very unpromising juncture. Never were learning, wisdom and power at a higher pitch in the empire, innovation more narrowly watched, nor a state governed by more severe and suspicious princes, than while Tiberius and Nero held the reins. No time therefore seemed more unfit for the entrance of a new doctrine; and sure, no religion ever received more opposition from men. Laws were made to suppress it; prisons provided for its professors and fires kindled everywhere to consume them. Nevertheless all methods, meditated to extinguish, made it blaze the brighter, and multiply under sickles that were employed to cut it down.

Philip Wilkinson

We resume our extracts from the Church Records:

"Aug^st 6th 1747 Dr. MacSparran baptized Mrs Elizabeth Wilkinson wife of Capt. Wilkinson, of Newport, by Immersion in Pettaquamscut Pond. Witnesses the Dr., his wife, and Mrs Jane Coddington."[424]

Captain Philip Wilkinson[425] was a well-educated and intelligent gentleman, who emigrated from the north of Ireland to this country and resided at Newport. His ancestors emigrated from Scotland to Ireland. He visited much at Dr. MacSparran's, Colonel Updike's and other families in Narragansett. Mr. Wilkinson and Dr. Sylvester Gardiner, of Boston, were the executors of Dr. MacSparran's will. Captain Wilkinson accepted the trust. Dr. Gardiner, living so distant from Narragansett, declined. Captain Wilkinson's first wife died after their migration to this country. His second [third?] wife was Abigail Brenton,[415] daughter of Jahleel Brenton, son of William; she survived her husband and married Captain Charles Handy.[413] Captain Wilkinson left no children.

"The Banns of marriage between Martin Howard Junr and Ann Conklin[426] being duly published in Trinity Church in Newport on Rhode Island, and certification thereof being had under the Hand of ye Revd Mr James Honyman Rector of said church, said Partys were joined together in holy matrimony at the House of Major Ebenezer Brenton[427] Fa^r of said Ann on Friday the 29th of Decem^r 1749 by the Revd James MacSparran D:D: Incumbent of St. Pauls in Narraganset the Parish where said Partys did then reside."

inorca—the destruction of Oswego—the capture
our fleet on the lakes—the most shocking and af-
fting scenes of bloodshed, murder, and devastation
the unprotected frontiers of the governments of
irginia, Maryland, and Pennsylvania—shed a gloom
every side. Previously to the year 1754, Great Bri-
in, perceiving a war with France to be inevitable
d aware of the advantages of securing the friendship
the Five Nations, or Iroquois, had written to the
vernors of the respective colonies, recommending
is essential object. At the suggestion of the com-
ssioners for the plantations, a convention of the
legates of the several colonies met at Albany, to
ld a conference with the Five Nations on the sub-
t of French encroachments, and to secure their
ndship in the approaching war. The Congress con-
ed of the delegates from New Hampshire, Mas-
husetts, Rhode Island, Connecticut, Pennsylvania,
l Maryland, with the Governor and Council of
w York. After endeavouring to secure the friend-
of the Five Nations, by large presents, they di-
ed their committee, consisting of one member
n each colony, to draw out a plan of union. Gov-
or Hopkins[428] and Martin Howard, junior, were
delegates from Rhode Island in this important
ngress.
n 1765, Mr. Howard was appointed by the Crown,
ntly with Dr. Moffat[429] and Augustus Johnston,[430]

rected against the stamp masters. Their houses were attacked by the mob, their doors and windows broken and furniture destroyed. The stamp masters fled. Moffatt obtained a remuneration from Parliament. Mr. Howard was appointed, by the Crown, Chief Justice of North Carolina, with a salary of one thousand pounds sterling a year. Some years afterwards, he returned to Newport, on a visit to his friends, and in a conversation with Secretary Ward,[431] he observed: "Henry, you may rely upon it, I shall have no quarrel with the Sons of Liberty in Newport; it was they who made me Chief Justice of North Carolina, with a thousand pounds sterling a year."

James Center,[432] of Newport, married Judge Howard's daughter. She died, and he again married another daughter of Mr. Howard. Captain Norris,[433] of the Revenue Service, married Mary Center, the granddaughter of Judge Howard, and resided in the mansion-house of their grandfather, on North Main Street, Newport. Mrs. Norris has since deceased.

The Wilkinson Family. The Descendants of ge Potter.

EPT. 6th Thursday 1750 Their Banns of Marriage being duly published at the church of 'aul in Narraganset, and no Objection made, ı Anthony, an Indian man, was married to h George an Indian woman, the widow and vager Queen to George Augustus Nineâgret ased, by Dr. MacSparran."

anonicus was the Grand Sachem of the Narragan-, when the whites settled at Plymouth. History ı no account of his predecessors. It commences him. He died in 1647. Miantenomi was his ıew, son of his brother Mascus. Canonicus, in his nced age, admitted Miantenomi into the govern-t, and they administered the sachemdom jointly. he war between the Narragansetts and Mohegans, 543, Miantenomi was captured by Uncas, the sa-n of the Mohegans, and executed. Pessecus, the her of Miantenomi, was then admitted sachem Canonicus.[434] He was put to death by the Mo-ks, in 1776.

anonchet, the son of the brave but unfortunate ntenomi, was the last sachem of the race. He

territories of his ancestors by a treaty of peace. It was glory enough for a nation to have expired with such a chief. The coolness, fortitude, and heroism of his fall stands without a parallel in ancient or modern times. He was offered life, upon the condition that he would treat for the submission of his subjects; his untamed spirit indignantly rejected the ignominious proposition. When the sentence was announced to him that then he must die, he said, "*I like it well, that I shall die before my heart grows soft, or that I have said anything unworthy of myself.*" The splendid dignity of his fall extorted from one of the prejudiced historians of the times the sentiment, "That acting as if by a Pythagorean metempsychosis, some old Roman ghost had possessed the body of this Western Pagan like an Attilius Regulus." Thus ended the last chief of the Narragansetts, and with Canonchet the nation was extinguished forever.

Ninegret [435] was the sachem of the Niantics, or the Westerly Tribe, and, since the division of that town, now styled the Charlestown Tribe. Ninegret was tributary to Canonicus, Miantenomi and his successors. He was only collaterally related to the family of Canonicus, Quaiapen, Ninegret's sister, having married Maxanno, the son of Canonicus. The whites purchased Ninegret's neutrality during the Indian war of 1675, and for this treachery to his paramount sovereign and his race, the "Tribe Land" in Charlestown was allotted to him and his heirs forever, as the price of the treason. The Ninegret Tribe never were the real Narragansetts, whose name they bear. It is a libel on their glory and their graves for him to have assumed it. Not one drop of the blood of Canonicus, Miantenomi or Canonchet, ever coursed in the veins of a sachem who could sit neuter in his wigwam and hear the guns and see the conflagration ascending from the fortress that was exterminating their nation forever.

Ninegret died soon after the war. By his first wife he had a daughter, and by his second, he had a son, named Ninegret, and two daughters. The first-named daughter succeeded her father, and the ceremonies of inauguration were the presentation of peage and other presents, as the acknowledgement of authority. Sometimes a belt of peage was placed on the head of the sachem as an ensign of rank. On the death of this daughter, her half-brother Ninegret succeeded to the crown. He died about 1722. He left two sons, Charles Augustus and George. The former succeeded as sachem, and he, dying, left an infant son Charles, who was acknowledged as sachem by part of the tribe, but the greater proportion adhered to George his uncle, as being of purer royal blood. George was acknowledged as sachem in 1735. It was Sarah, his Dowager Queen, who was married by Dr. MacSparran. George left three children, Thomas, George and Esther. Thomas, commonly called "King Tom,"[436] was born in 1736, and succeeded as sachem in July, 1746.*

William Kenyon, late of Charlestown, deceased, in a statement to the writer, in 1842, says: "I knew 'King Tom Ninegret;' he had a son named 'Tom,' his only child. He went away, and died before his father. Tom's brother George having died, the crown descended to Esther, the next heir. I," continues Mr. Kenyon, "saw her crowned over seventy years ago. She was elevated on a large rock,[437] so that the people might see her; the council surrounded her. There were present about twenty Indian soldiers with guns. They marched her to the rock. The Indians nearest the royal blood, in presence of her councillors, put the crown on her head. It was made of cloth covered with blue and white peage. When the crown was put on, the soldiers fired a royal salute and huzzaed in the Indian

*Potter's *Early History of Narragansett*, pp. 99, 100.

tongue. The ceremony was imposing, and everything was conducted with great order. Then the soldiers waited on her to her house, and fired salutes. There were five hundred natives present, besides others. Queen Esther left one son, named George; he was crowned after the death of his mother. I was enlisting soldiers, and went to him and asked him to enlist as a soldier in the Revolutionary War; the squaws objected and told me he was their king. I was one of the jury of inquest that sat on the body of George. He was about twenty-two years old when he was killed. He was where some persons were cutting trees. One tree had lodged against another, and, in cutting that one, it fell and caught against a third, and, George undertaking to escape, a sharp knee struck him on the head and killed him; a foot either way would have saved him." No king was ever crowned after him, and not an Indian of the *whole* blood now remains in the tribe.

The following poem and introduction, by Albert G. Greene, Esq.,[438] of Providence, upon the subject of the death of Canonchet, the last of the great sachems, is inserted here by his permission:

Canonchet

THE early history of New England contains no narrative of deeper interest than the story of the brave and unfortunate Canonchet, the "Great Sachem" of the Narragansetts, and the last who exercised actual supremacy over that powerful tribe. He was the son of Miantenomi, the noble and generous friend of Roger Williams, and the protector of the infant colony at Providence.

Miantenomi had been defeated and captured by the sachem of the Mohegans, who has been well described as the "Cannibal Uncas;" and, after the ceremony of a trial before the Commissioners of the United Colonies, was, by their order, delivered to his

captor to be put to death; and was by the latter murdered in cold blood.

At his father's death, Canonchet became by inheritance Chief Sachem of the tribe, and held that station at the time of the celebrated battle between them and the whites, familiarly known as "The Great Swamp Fight." This desperate conflict occurred in December, 1675, on a spot within the present town of South Kingstown, in Rhode Island, and was long sustained on both sides with terrible energy, and great loss of life. The fort occupied by the Indians, contained a great number of cabins (probably five or six hundred), which had been erected as a shelter for their women and children, and as places of deposit for their entire stock of provisions for the winter. During the battle, the cabins were fired; many of the wounded, and of the women and children perished in the flames, and the whole of the corn and other stores of the tribe was utterly destroyed. Their defeat was disheartening and irretrievable. They lingered through the remainder of the winter; and, in the April following, Canonchet, having rallied the remnant of his broken forces in a distant part of his territory, intended there to commence a new plantation. The distressing circumstances arising from these events induced him, soon after his removal, to engage personally in a daring and romantic expedition to procure means of relief for his suffering followers.

That expedition resulted in his death. He was intercepted and seized by the whites, delivered to the Mohegan sachem, Oneco, the son of his father's murderer, and by him put to death, by order of the English captors. The last scenes of his life form the subject of the following imperfect sketch. In the variety of incident contained in the whole record of Greek and Roman heroism, there is not a more noble picture of high and unbending honour, of stern and enduring

firmness, of proud elevation of soul, than was exhibited during the last hours of this "untutored savage." His character has already given beauty to the page of the historian; and it will, in future time, furnish to the poet who can fully comprehend and delineate it, a rich and inspiring theme. To those who are fully acquainted with the historical narrative on which the following poem is founded, it perhaps need not be said, that the most characteristic expressions in the language, which, in the latter, is attributed to the hero, are words which are recorded as having been actually uttered by him. These are given as literally as it was possible to give them in a metrical composition.

THE last great battle had been fought,
The fatal strife was o'er,
And the haughty Narragansett power
Had sunk to rise no more.

The bravest warriors of the tribe
In death were cold and low,
And its proud hopes, and gathered might
Had perished at a blow.

The old, the mother with her babe,
The wounded and the weak,
Had left their spoiled and wasted land
Another home to seek.

Through forests heaped with drifted snow
That weary band had passed,
With wasting strength till they had found
A resting place at last.

And there, around the council fire,
The nation's aged men,
In sad and sorrowful debate,
Once more were gathered then.

Long had they sat, the winter's night
Was drawing to a close,

When in the midst their noble chief,
The young Canonchet, rose.

"Fathers, I've listened to your talk;
Your words are good"—he said:
"But words of council will not give
My hungry people bread.

"Our women cry aloud for food,
I hear them night and morn,
And in our baskets there is not
A single ear of corn.

"We have no seed to plant the ground
Around our cabins here;
How shall my famished people live
Through all the coming year?

"Fathers! before the sun shall rise,
Canonchet must be gone,
To ask the Wampanoags to give
His starving people corn.

"The English warriors are before,
The Pequots are behind;
But the Great Spirit for his feet,
A ready path will find."

The word was said: the Council rose;
And ere the morrow's dawn
Upon his brave and daring task
The youthful chief had gone:

And with quick eye and heedful step,
Throughout the toilsome day,
Kept through the trackless wilderness,
His solitary way.

At length in view, beside his path
A friendly cabin rose;
And there he entered wearily,
For shelter and repose.

But scarcely had a watch been set
His resting place around,
When from the hill above, was heard
A low and warning sound.

And then a shout—a rush of feet—
A wild and hurried cry—
"The blood-hounds are upon the track—
The English foe is nigh!"

He heard that sound, that cry—and like
A lion from his den,
Made, with a giant's strength, his way
Through a host of armed men.

Then came the word for hot pursuit,
The answer quick and short,
The dry leaves crash 'neath the flying feet
And the musket's sharp report.

He darts through the brushwood, he springs
through the brake,
The earth gives no sound to his tread;
But whene'er for an instant he turns on his heel,
His foremost pursuer is dead.

Across the wide valley and o'er the steep hill,
Like an arrow just loosed from the string;
As if in the speed of his flight he would vie
With the bullets around him that sing.

His eye is on fire, every sinew is strained,
His bosom is panting for breath;
But each time that the fire flashes forth from
his gun,
It carries a message of death.

His foes are gathering fast behind—
He feels his failing strength;
But onward strains until he gains
A river's bank at length—

Where the deep Seekonk's winter stream,
Like a cloud of feathery snow,
From the wave-worn edge of its river cliffs
Rolls down to its bed below.

The eager host rush wildly on—
Where is the warrior—where?
Beside the swollen river's brink—
Why stands he silent there?

With firm-set foot and folded arms,
He views his coming foes;
But heedless sees the gathering crowd
That fast around him close.

"*Now yield thee, Narragansett,*" *cried*
The youngest of the band;
The captive slowly turned his head,
And proudly waved his hand.

"*You are a child;—for war*
You are too young and weak:
Go! let your chief or father come,
And I to him *will speak.*"

Then silently he turns, to gaze
With fixed, unmoving eyes,
Where stained with blood, and blacked with smoke,
His useless musket lies.

To seize their unresisting foe
None yet among them dare,
For his proud bearing overawes
The bravest spirit there.

That he now stands within their grasp
Can hardly gain belief;
Is this Canonchet—can it be
The dreaded Indian Chief?

"*It is Canonchet that you see—*
Let every one come near:

And listen, that you all may know
What brought the Sachem here.

"*You burned my people's villages,*
And quenched the fire with blood;
My tribe were driven forth to starve,
I sought to bring them food,

"*I came to find them corn to plant,*
To save the wasting lives
Of all our helpless, weak old men,
Our children, and our wives.

"*Unhurt I passed your warriors through,*
Your crowded war paths passed,
Until you tracked me to the bank
Of this deep stream, at last.

"*I sprang among the hidden rocks,*
To gain the other side;
I slipped—and with my gun I fell,
And sank beneath the tide.

"*Canonchet's aim is very true—*
He can outrun the deer;
And to a Narragansett Chief,
Who ever spoke of fear?

"*But when he found that he had wet*
The powder in his horn,
His heart was like a rotten stick,
And all his strength was gone.

"*He had no hatchet in his belt,*
He could not fire his gun;
Then he stood still—because he knew
That his last fight was done.

"*The Narragansett's bow is broke—*
The nation's power is dust—
Its Sachem stands a captive here—
And you may do your worst.

The Narragansett Church

"All whom he loved are dead and gone—
His people's hour is nigh—
Let all the white men load their guns;
Canonchet wants to die."

"Thy prayer is vain: the punishment
Our righteous laws decree
To rebels and to murderers,
Must be the doom for thee.

"Thou to the white man's council fire,
A prisoner, must repair;
And there thou must abide the fate
Which justice will declare.

"But send back now thy messengers,
And let there forth be brought—
The Wampanoag fugitives
Who thy protection sought:

"They were thy nation's enemies;
Let them thy ransom be:
Deliver them into our hands,
And thou again art free."

"No—not one Wampanoag—no!
My promise shall not fail:
Not one—no, nor the paring of
A Wampanoag nail!"

He threw a bitter glance of scorn
Upon the throng around;
And stilled was every motion there,
And hushed was every sound.

"'Tis good;—the Sachem then will die—
He understands it all;
His spirit hears it and is glad:—
He's ready when you call.

"He's glad, because he'll die before
His heart grows soft and weak;

Before he speaks a single word
Which he ought not to speak.

"The Sachem does not want to talk;
His answer you have heard:
No white man from Canonchet's lips
Shall hear another word."

Around his tall and manly form,
He wrapped his mantle then:
And with a proud and silent step,
Went with these armed men.

The third day, when the sun had set,
The deed of guilt was o'er;
And a cry of woe was borne along
The Narragansett shore.

Through the Narragansett land, a cry
Of wailing and of pain—
Told that its Chief, by English hands,
Was captured and was slain.

He bore the trial and the doom,
Scorn, insults, and the chain—
But no man, to his dying hour,
E'er heard him speak again.

"Nov' 18th 1750 Sunday The Banns first duly asked at St. Paul's, Dr. MacSparran married William Potter youngest Son of ye late Col: Potter[383] to Penelope Hazard eldest Daughter of Col: Thomas Hazard,[439] both of So Kingstown Narraganset at said Col. Hazard's House."

Judge William Potter inherited a large landed estate in South Kingstown, situated one mile north of Kingston, and was otherwise wealthy. He was a senator in the Colony Legislature when the Army of Ob-

the following memorial to the Legislature at
eeding June session:

Hon. General Assembly of the Colony of
Island, at their session holden at East Green-
n the 2nd Monday in June, 1775.

'illiam Potter, of South Kingstown, in the
of Kings, in the colony aforesaid, humbly
That at the session of the General Assembly
Providence, on the 22nd day of April last, an
s passed for raising with expedition and de-
, fifteen hundred men, as an Army of Obser-
r, to repel any insult or violence that might be
l to the inhabitants; and also, if necessary for the
and preservation of the colonies, to march out
colony, and to join and coöperate with the
of the neighbouring colonies; against which I,
of the Upper House of Assembly, together
Joseph Wanton, Esquire, the then Governor,
s Sessions,[441] Esquire, the then Lieutenant-Gov-
and Thomas Wickes, Esquire,[217] then also one
same Upper House, did enter my protest, which
iven much uneasiness to the good people of this
y. To remove which, so far as respects myself
far as in me lieth, I beg leave to observe, that
h draught was drawn up and delivered to a per-
be corrected; which protest, as the same now
, appears to me to be of different import from
aning at that time and which, through the hurry

act at that time, as I conceived the trade, and particularly the town of Newport, would be greatly distressed, which a little longer time might prevent; and because it was known that the very respectable Assembly of Connecticut would soon sit, of whose deliberations we might avail ourselves. These were the reasons for my conduct, however contrary they may appear to the protest signed. No man hath been more deeply impressed with the calamities to which America is reduced by a corrupt administration, than myself. No man hath exerted himself more, in private and public, to relieve ourselves from our oppressions, and no man hath held himself more ready to sacrifice his life and fortune in the arduous struggles now making throughout America, for the preservation of our just rights and liberties, and in these sentiments I am determined to live and die. Sorry am I, if any of the good people of this Colony should have conceived otherwise of me, and I greatly lament that the unguarded expressions in that protest should give cause therefor. Should I from hence lose the confidence, just hopes and expectations of my countrymen, of my future conduct in the arduous American struggles, it might create an uneasiness of mind, for which nothing can ever compensate. But should this public declaration ease the minds of my friends, and the friends of liberty, and convince them of my readiness to embark in conflict with them in every difficulty, and against every opposition, until our glorious cause shall be established upon the most firm and permanent basis, it will be a consideration that will afford me the highest satisfaction that human nature is capable of enjoying.

I am your Honours' most Humble servant,

WILLIAM POTTER

And the said memorial being duly considered, *It is voted and resolved*, that the same be accepted; that it is satisfactory; and that the said William Potter be,

and he is hereby, restored to the favour of this General Assembly.

At the same session Mr. Potter was elected Chief Justice of the Court of Common Pleas in Washington county, and was successively reëlected until the year 1780, when he resigned.

About this time Judge Potter became an enthusiastic and devoted follower of the celebrated Jemima Wilkinson. For the more comfortable accommodation of herself and her adherents, he built a large addition to his already spacious mansion, containing fourteen rooms and bedrooms with suitable fireplaces. Her influence controlled his household, servants and the income of his great estates. She made it her headquarters for above six years. Here was the scene of some of her pretended miracles. Susannah Potter, a daughter of the Judge, having deceased, she undertook to raise her to life. On the day of the funeral, a great concourse assembled to witness the miracle. The lid of the coffin was removed, and Jemima knelt in devout and fervent prayer for her restoration. The laws of nature were inflexible. The impious effort was unavailing. She imputed the failure to the old excuse, the want of faith in her followers.

The unyielding severity of the injunctions of Jemima, obliging in many cases husbands to leave their wives, wives their husbands, and children their parents, rendered her so unpopular, and so irritated the public mind, by the separations of families which she caused, that she was compelled finally to leave the country. She induced most of her followers to sell their estates, and invest the proceeds in lands in the Genesee country, in the State of New York, for a common fund for the benefit of all. Judge Potter was the principal agent for that purpose. In 1784, with her train of deluded proselytes, she departed for her new

residence in what is now called Yates county, named by Jemima herself "New Jerusalem," "a land flowing with milk and honey."

Whatever obloquy may justly rest on Jemima as an impostor, claiming the gift of prophecy and the power of performing miracles, or however culpable she may have been in attempting to exercise superhuman authority, or imposing her pretensions on a weak and credulous people, there is no just cause of imputation on her moral character. The control which she possessed over the minds and estates of her proselytes and the influence she exercised in the separation of families, of which there were repeated and striking instances, so exasperated the public mind, that even the most prudent and reflective were at length induced to believe that nothing could be reported too bad or extravagant against her moral character as well as her religious. Justice demands the separation of the two, and those, who have been cool and discriminating enough to do so, have freely acknowledged, that the gross aspersions upon her moral purity are wholly groundless. Hudson's [or David Hume's] *History of Jemima Wilkinson*, published after her death at Geneva, in 1821, in this respect is a mere repetition of stale fabrications.

One who knew Jemima well, when she resided in this State, gives the following description of her: "She was higher than a middle stature, fine form, fair complexion, with florid cheeks, dark and brilliant eyes and beautiful white teeth. Her hair was dark auburn, or black, combed from the seam of the head, and fell on her shoulders in three full ringlets. In her public addresses, she would rise up and stand perfectly still for a minute or more, then proceed with a slow and distinct enunciation. She spoke with great ease, and with increased fluency; her voice clear and harmonious, and manner persuasive and emphatic. Her dress rich but

was imposing. On her religious peregrinations, e Potter usually rode beside Jemima, and then ollowers, two by two, on horseback, constituted mn and impressive procession."

portrait of Jemima is now preserved at her late nce in Jerusalem, Yates county, New York. It ced over the fireplace in one of the chambers, s reverently shown to strangers. She is repre- d of light complexion, with dark hair, and dressed lark coloured robe, or gown, with a white cravat l her neck, tied in front and hanging down over obe. Although reduced in numbers, her society keeps up its religious meetings, which are con- d after the manner of the Friends, by which name generally known there. They still own a fine es- asily cultivated and affording abundance of fine and all the luxuries of a new country. Jemima, she styled herself "the Universal Friend, a new which the mouth of the Lord hath named," was ed in what she termed her ministry from the of the year 1776, until the first day of July, when she died at the age of sixty-eight years, seat at New Jerusalem.

dge Potter returned in a few years after his emi- n, and reoccupied his homestead, but his circum- s became so embarrassed, in consequence of his ion to this artful woman, that he was soon com- l to mortgage his estate; and, finding it impos-

R. Potter purchased the homestead, but the elegant garden with parterres, borders, shrubbery, summer houses, fruit orchards—his ancient mansion, with the high and costly fences, outhouses, and cookery establishment, and the more recent erections for the accommodation and gratification of this priestess of his devotions—were in ruins; and, within a few years, all the buildings have been removed, and a small and suitable house for a tenant has been built in its place.

The following is a copy of the last will of Jemima Wilkinson:

"The Last Will and Testament of the person called the Universal Friend, of Jerusalem, in the county of Ontario, and state of New York,—who, in the year one thousand seven hundred and seventy-six, was called Jemima Wilkinson, and ever since that time the Universal Friend, a new name which the mouth of the Lord hath named. I. My will is, that all my just debts be paid by my executors hereafter named. II. I give, bequeath, and devise unto Rachel Malin and Margaret Malin, now of said Jerusalem, all my earthly property, both real and personal:—that is to say, all my land lying in said Jerusalem, and in Benton or elsewhere in the county of Ontario, together with all the buildings thereon, to them, the said Rachel and Margaret, and their heirs and assigns forever, to be equally and amicably shared between them, the said Rachel and Margaret—and I do also give and bequeath to the said Rachel and Margaret Malin,[441a] all my wearing apparel, all my household furniture, and my horses, cattle, sheep, and swine, of every kind and description; and also, all my carriages, wagons, and carts of every kind, together with all my farming tools and utensils, and all my movable property of every nature and description whatever. III. My will is, that all the present members of my family, and each of them, be employed, if they please, and if employed, supported during na-

tural life, by the said Rachel and Margaret, and whenever any of them become unable to help themselves, they are, according to such inability, kindly to be taken care of by the said Rachel and Margaret. And my will also is, that all poor persons belonging to the Society of Universal Friends, shall receive from the said Rachel and Margaret such assistance, comfort, and support during natural life, as they may need,—and in case any, either of my family, or elsewhere in the Society, shall turn away, such shall forfeit the provisions herein made for them. IV. I hereby ordain and appoint the above-named Rachel Malin, and Margaret Malin, Executors of this, my Last Will and Testament.

"In witness whereof, I, the person once called Jemima Wilkinson, but in, and ever since, the year 1777, known as and called the Public Universal Friend, have hereunto affixed my name and seal, the twenty-fifth day of the second month, in the year of our Lord eighteen hundred and eighteen.

"THE PUBLIC UNIVERSAL FRIEND. [*Seal.*]

"*In Presence of, &c., &c.*

"Be it remembered, That in order to remove all doubt of the due execution of the foregoing Will and Testament, being the person who before the year one thousand seven hundred and seventy-seven, was known and called by the name of Jemima Wilkinson, but since that time as the Universal Friend, do make, publish, and declare the within instrument, as my Last Will and Testament, as witness my hand and seal, this 17th day of 7th month, 1818.

JEMIMA WILKINSON, *her* X *cross or mark*
or,
Universal Friend."

Witness, &c.

Jemima Wilkinson[443] was the daughter of Jeremiah Wilkinson, and great-granddaughter of Lawrence Wilkinson,[443] the first emigrant. Lawrence was a Lieuten-

ant in Cromwell's army, and emigrated to this country about 1645. The Rev. George Taft, Rector of St. Paul's Church, Pawtucket, Rhode Island, has furnished me with some interesting particulars relating to this family.

A few years since there was a coin in possession of the family which was struck long ago in England, representing a man with a strong, muscular arm, and a forge-hammer on one side, and the words "John Wilkinson, Ironmaker," on the other. The family have always been distinguished for mechanical genius. One of them is said to have cut the first screw ever made in the country, and they made the first nails ever made here by machinery. Abraham and Isaac assisted Samuel Slater in setting up the first frames at Pawtucket for spinning cotton by water-power. The family have always been extensively engaged in casting anchors and cannon, in nail and iron works and in manufacturing cotton and woollen goods. David Wilkinson[444] was one of the strongest supporters of the Church at Pawtucket. He removed to Sutton, Massachusetts, and thence to Cohoes Falls, New York.

Lawrence Wilkinson settled in Providence in 1645. He married the daughter of Christopher Smith,[445] and had three children, Samuel,[68] John, and Josiah.

I. Samuel married Plain, daughter of William Wickenden,[446] the Baptist minister. His children were: (1) Samuel, born September 18, 1674; married Huldah Aldrich. Their children were: 1. Huldah. 2. Josiah. 3. Samuel. 4. Zebiah. 5. Patience. 6. Mercy (or Marcy). 7. David, born October 16, 1707; married Mary Arnold. 8. Jacob. 9. Israel. 10. William. 11. Ruth. 12. Caleb. 13. Plain. 14. Peleg. 15. Ichabod, born 1720; removed to near Bristol, Pennsylvania. His family now spell the name *Wilkeson*. (2) John, born January 25, 1678; settled in Wrightstown, Pennsylvania. (3) William,[68] Quaker preacher, born 1680, went

to England and died there, leaving one daughter. (4) Joseph, born January 22, 1683; married Martha Pray. Among their fifteen children were Ishmael, Benjamin, who married Mary Rhodes, a great-great-grand-daughter of Roger Williams, Joseph, William and Susannah. (5) Ruth, married William Hopkins. She was the mother of Governor Stephen Hopkins[443] and Commodore Esek Hopkins.[447] (6) Susannah, married James Angell.

II. John, another son of Lawrence, the first emigrant, was born March 2, 1654; married Deborah Whipple. His children were: (1) John, born 1690; married Rebecca Scott. His son, John, married Ruth Angell, and their son, Oziel, born in Smithfield, Rhode Island, 19th of first month, 1744, married Lydia, daughter of Edward Smith. The children of Oziel were: 1. Lucy, born 1766, married Timothy Greene. Their daughter Eliza married Benjamin C. Harris. 2 and 3. Abraham and Isaac, born 1768. 4. David,[444] born 1771. 5. Marcy, born March 19, 1773; married William Wilkinson, son of Benjamin. Their daughter Rebecca, in 1825, married Daniel Le Baron Goodwin.[445] 6. Hannah, born December 15, 1774; married Samuel Slater.[446] She died 1812. 7. Daniel, born 1777; died 1826. 8. George, born 1779; died 1783. 9. Smith, born 1781. 10. Lydia, married Hezekiah Howe.

(2) Marcy. (3) Sarah. (4) Freelove. (5) Daniel. (6) Jeremiah, born 1707; married Amy Whipple. Jemima,[448] their eighth child, was born November 29, 1752.

III. Josiah, third son of Lawrence, had one daughter, Hannah, who married James Dexter. She was grandmother of Colonel John S. Dexter.[449]

The descendants of Judge Potter are numerous in the state of New York. His son Arnold entered Harvard College, and remained there some time, but did not graduate. He was a man of great intelligence and

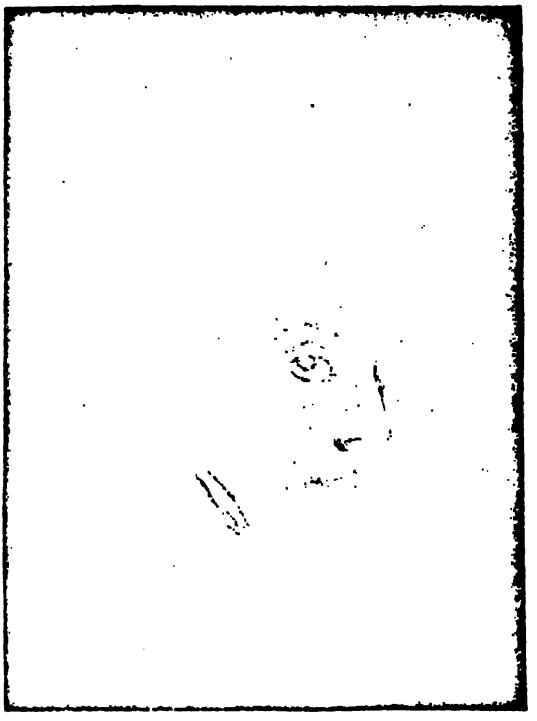
enterprise. He owned a large estate in Middlesex, Yates county, now owned by William H. Potter, of Providence, Rhode Island, and later of Kingston. The town of Middlesex was divided several years ago, and the eastern part of it named Potter, in honour of the memory of the Judge Potter family. Penelope, daughter of Arnold Potter, married Charles W. Henry, now living at Laporte, Indiana. Edward, son of Judge William, married a daughter of Captain Samuel Johnson, of Norwich, Connecticut; and the son, Dr. Francis M. Potter, is now living at Penn-Yan, New York.

Chapter XI

A. D. 1751 to A. D. 1756

acSparran's Sermon, "The Sacred Dignity hristian Priesthood Vindicated," and its Re- orge Hazard and the Hazard Family. Dr. Hazard, Governor Robert Hazard and Colo- eph Hazard. Dr. Thomas Moffat. Gilbert Senior, and Gilbert Stuart, Junior, Painter.

Sunday, August 4, 1751, a discourse was elivered by Dr. MacSparran,[450] from *He-* v. 4, styled, "The Sacred Dignity of ristian Priesthood Vindicated." This was d at Newport. The object of the sermon is escribed by himself, in a letter to his friend, v. Paul Limrick, of Ireland, in his *America led:* * "The native Novanglian clergy of hurch, against the opinion of European naries, have introduced a custom of young rs going about reading prayers, &c., there are vacancies, on purpose that they tep into them when they can get orders; ave so represented the necessity and ad- ges of the thing, that the very Society con- t, if not encourage, it. This occasioned my ning,[451] and afterwards printing, the en- discourse, on which I shall be glad to our sentiments. I have sent three of them North, to Colonel Cary, cousin Tom Lim- nd William Stevenson, of Knockan.[452] And, was a bold step, I have sent one to the



Gilbert Stuart
(By Himself)

Bishop of London,[453] and other members of the Society; and I hope, instead of procuring me a reproof, it will open their eyes and make them guard better against irregularities, which, when they happen to be coeval with any Church, are hard to be reformed."

The publication of this discourse, by an Episcopal presbyter, produced a great excitement among the clergy of the non-Episcopal Churches, who falsely apprehended it was directed against them. Mr. Samuel Beaven published a pamphlet, entitled *Lay Liberty Asserted.* Another pamphlet was published anonymously, by "A Native of New England," entitled *An Address to the People of New England, occasioned by the Preaching and Publishing of certain Doctrines destructive of their Rights and Liberties, both Religious and Civil* (by James MacSparran), *in a sermon entitled,* "*The Sacred Dignity of the Christian Priesthood Vindicated,*" with this quotation as a motto, 2 *Peter* ii. 16: "But was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet."

The first pamphlet was answered by William Richardson,[454] a lawyer of Newport, in an essay styled, *The Liberty of the Laity not infringed by the Sacred Dignity of the Christian Priesthood, containing some gentle Animadversions on a late Rhapsody, with a short Appendix,* by a Layman; with the motto, *Phil.* iii. 2: "Beware of Dogs." The last was again answered by Mr. Beaven, in a pamphlet entitled, *Lay Liberty Re-asserted, in a Letter to the late Orthodox Champion for the Dignity*

of the *Christian Priesthood*, with this motto, *Isaiah* lvi. 11: "Yea, they are greedy DOGS, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."

Dr. MacSparran wisely took no notice of the splenetic ebullitions of these pamphlets, but continued on "the even tenor of his way."

The most cursory perusal of Dr. MacSparran's sermon cannot fail to convince every one, that the object of his discourse was to correct the irregularities which had crept into the worship of his own denomination. The Congregational clergy either honestly mistook, or else affected to misunderstand, it, for the purpose of having an opportunity of directing their shafts against the Church of England, towards which they entertained any other rather than the kindest feelings. Numerous sermons had been delivered against the tyranny of lord bishops. "The controversy as to the American Episcopate was fresh, and the eloquent and denunciatory pamphlets of Chauncey[455] and Mayhew[456] were part of New England household literature." At the commencement of the Revolution, public feeling in the Eastern colonies was excited by the fears of the spiritual jurisdiction of the British ecclesiastics. Elbridge Gerry and Samuel Adams, for political effect,* led off with predictions as

* Extract of a letter from Mr. Gerry to Mr. Samuel Adams, dated Marblehead, November 10, 1772: "I should have been glad had the word *Christian* in your resolves been omitted (meaning the town meeting resolutions of Boston), that the clergy may be engaged in our cause, and open the eyes of the people to oppres-

groundless as they were vain. Plain facts demonstrated that, notwithstanding these misrepresentations, Episcopalians were the leading architects of the great work of American independence. Franklin, Laurens, the Pinckneys, Wythe, Marshall, Pendleton, the Randolphs, Hamilton, Washington, Jefferson, Patrick Henry, Monroe, Rutledge, the Lees, Jay, William[457] [?], General Wayne, Robert R. Livingston, the Morrises (Gouverneur, Lewis and Robert), Duer, Duane, Lord Stirling,[303] William Samuel Johnson,[339] Chase[458] [Samuel ?], Madison and a host of others, distinguished patriots of the Revolution, were of the Episcopal Church. The Rev. Mr. Duché[459] opened the first American Congress, 1774, with prayer, and the Rev. William White[460] was chaplain of the army commanded by Washington, in September, 1777, at the gloomiest period of the war and previously to the capture of Burgoyne.* He was afterwards one of the first American bishops and the first chaplain appointed by the Senate under Washington's administration. John Adams, a delegate from Massachusetts to the Congress of 1774, wrote to his wife:

sion. It may not be amiss to hint at the Church innovations, and the establishment of those tyrants in religion—Bishops." . . . Extract from the answer of Adams to Gerry, dated Boston, November 14, 1772: "I am sorry when any of our proceedings are not exactly according to your mind; the word you object to in our resolves was designed to introduce into our statement of grievances the Church innovations and the establishment of those tyrants, Bishops." (Austin's *Life of Gerry*.)

* John Adams, in a letter to his wife, dated Yorktown, October 25, 1777, says: "Congress have appointed two chaplains, Mr. White and Mr. Duffield;[461] the former of whom, an Episcopalian, is arrived and opens Congress with prayers, every day."

, of South Carolina, because we were so divided
igious sentiments,—some Episcopalians, some
ers, some Anabaptists, some Presbyterians, and
Congregationalists,—that we could not join in
ame act of worship. Mr. Samuel Adams arose and
he was no bigot, and could hear a prayer from
ntleman of piety and virtue, who was at the same
a friend to his country. He was a stranger in
adelphia, but had heard that Mr. Duché (Dusha
pronounce it) deserved that character; and there-
he moved, that Mr. Duché, an Episcopal clergy-
, might be desired to read prayers in the Congress
norrow morning. The motion was seconded and
ed in the affirmative. Mr. Randolph, our Presi-
t, waited on Mr. Duché, and received for answer
, if his health would permit, he certainly would.
ordingly, next morning he appeared with his clerk
in his pontificals, and read several prayers in the
blished form, and then read the collect [psalter]
he seventh day of September, which was the Thirty-
Psalm. You must remember, this was the next
rning after we heard the horrible rumour of the can-
ade of Boston. I never saw a greater effect upon
ndience. It seemed as if Heaven had ordained that
lm to be read on that morning.
After this, Mr. Duché, unexpectedly to everybody,
ck out into an extempore prayer, which filled the
m of every man present. I must confess I never

nestness and pathos—and in language so elegant and sublime—for America, for the Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that psalm. If there were any faith in the *sortes Virgilianae*, or the *sortes Homericae*, or especially in the *sortes Biblicae*, it would be thought providential.

It will amuse your friends to read this letter and the thirty-fifth psalm to them. Read it to your father[463] and Mr. Wibird. I wonder what our Braintree Churchmen [464] would think of this? Mr. Duché is one of the most ingenious men, and best characters, and greatest orators in the Episcopal order upon this continent—yet a zealous friend of liberty and of his country.

I long to see my dear family. God bless, preserve, and prosper it. Adieu,

JOHN ADAMS *

Mr. Adams, a Puritan, and descendant from Puritans of the strictest sect, in a letter to the venerable Bishop White says: "There is no part of my life on which I look back and reflect with more satisfaction, than the part I took—bold and hazardous as it was to me and mine—in the introduction of Episcopacy into America." [465]

In Rhode Island, Colonel John Malbone,[466] father of the celebrated painter, Colonel George Champlin,[173] Mayor George Hazard,[467] Colonel

*To show that the more a person goes to the Episcopal Church, the more he becomes pleased with it and attached to it, we extract from another of Mr. Adams's letters, written during his presidency, dated Trenton, 27th Oct., 1799: "There is something more cheerful and comfortable in an Episcopal Church than in a Presbyterian. I admire a great part of the Divine service at church very much. It is very humane and benevolent, and sometimes pathetic and affecting, but rarely, if ever, gloomy."

Henry Sherburne,[468] Francis Brinley,[15] Major John Handy,[416] Daniel Mason,[172] Dr. Benjamin Mason,[172] of Newport; Colonel Jeremiah Olney,[469] John Carter,[312] John Innes Clarke,[470] William Goddard,[311] Judge Metcalf Bowler,[471] John Updike,[182] Judge John Cole,[164, 163] the Carliles,[472] William Larned,[473] John Smith, William and John Mumford, Arch. Stewart and Robert Taylor, of Providence; Simeon Potter, of Bristol; Colonel Christopher Lippitt,[474] Captain Charles Lippitt,[474] and Mr. Moses Lippitt,[474] of Kent; Colonel Harry Babcock[373] and Adam Babcock,[373] Judge Peter Phillips,[197] Captain Thomas Cole,[160] Captain Richard Updike,[182] Major Sylvester Gardiner,[475] Colonel John Gardiner,[215, 230] Rowland Brown,[476] and Governor George Brown,[477] of Narragansett, and others too numerous to mention, were strict Churchmen. Among the inhabitants of Exeter, West Greenwich, and other *Tory* towns, there were no Episcopalians.

"Judge Curwen[462] himself, a descendant of an early emigrant to New England, and the son of a dissenting clergyman, was not in any way connected with the Church of England; and his journal abounds in references to his countrymen, with whom he associated in England, as a refugee. A large number of these, says Mr. Ward, the intelligent editor of his journal and letters, were Congregationalists. He mentions the names of seventeen of the more prominent. . . . A large number of Curwen's friends were Congregationalists; and I have no doubt that of the Massachusetts loyalists, ten were of this persuasion to one of the Episcopal Church. Bishop White states the remarkable fact, that the General Convention of 1785 (Episco-

pal), comprising a fair delegation from seven states, consisted, *as to the lay part*, principally of gentlemen who *had been active in the late Revolution;* while the application for the Episcopacy then made was to the very power we had been at war with. It is possible, also, that a majority of the signers of the Declaration of Independence were Episcopalians. An intelligent gentleman writes that *eighteen* were certainly, and was inclined to believe that *fifteen* more were so. The whole number was *fifty-one.*" *

In 1752, Dr. MacSparran wrote a work entitled, *America Dissected*, being a full account of all the Colonies, which is inserted, at length, in Appendix A. Besides containing much important matter concerning the state of the country and people, it embraces many interesting particulars relating to the author. We think no one can read, without being sensibly affected, the passage in one of the last letters where he refers to his own situation, and the probability of his dying in a strange land, and desires that his diplomas may be placed on record in his native parish, that some testimonial of him may be preserved there.

"Novr 7th, 1752. Dr. MacSparran at ye House of Col: Thos Hazard,[439] on Boston Neck, married George Hazard[478] (son of George,[479] son of old Thomas Hazard[480]), to Sarah Hazard, ye 3^d Daughter of said Col Hazard."

George Hazard was a son of George Hazard and grandfather of Dr. Rowland R. Hazard,[481] of Newport, who married the daughter of Governor Charles

*Henderson's *Centennial Discourse.*

Collins.[452] George Hazard, the person married, by way of distinction, was called *Little-Neck* George. The great impropriety and gross absurdity prevailed among the old settlers of naming one son, most generally the oldest, after the common ancestor. Several families, particularly the Hazards, have perpetuated this absurdity to the present time. Thomas, George, Jonathan, and Robert, particularly Thomas, the first emigrant to this country, were names in every family, and the public, in order to distinguish them, were compelled to give them *nicknames;* and those nicknames were generally given from some significant incident in their lives, or from some peculiarity of disposition, habit, or appearance. There were thirty-two "Tom Hazards" living at one time,—among them:

College Tom Hazard, because he was a student in college. *Bedford* Tom was his son, and lived at New Bedford. He named a son Tom, and the last Tom named a son Tom. *Barley* Tom, because he boasted how much barley he raised from an acre. *Virginia* Tom, because he married a wife in Virginia. *Little-Neck* Tom, because he lived on the Little-Neck Farm, so called. *Nailer* Tom, because, as a blacksmith, he made excellent nails. *Rock* Tom, because he lived on the Rocky Farm near Newport. *Fiddle-Head* Tom, from the form of his head—it resembled a Holland fiddle reversed. *Pistol* Tom, he was wounded by the explosion of a pistol, when a boy. *Young-Pistol* Tom, son of the preceding Tom. *Derrick* Tom, because he used the word "derrick" as a by-word. *Short Stephen's* Tom, because his father was a man of low stature. *Long Stephen's* Tom, his father being taller than the other Stephen. *Tailor* Tom.

There are a number more now living, but enough are given to show the impropriety of the family habit.

The recurrences of the name of George are nearly as numerous; *i.e.*, *Little-Neck* George, *Beach-Bird* George

(had little legs), *Shoe-String* George (wore shoe-strings when the fashion was to wear buckles), *Mayor* George (Mayor of Newport), *Wig* George (being nearly bald he wore a wig), *Doctor* George, and *Governor* George.

Those who bore the name of Jonathan were distinguished in the same way. There were *Flat-Foot* Jonathan, *Beau* Jonathan[670] (he was dressed well at times, at other times extremely negligently), *Hard-Head* Jonathan, and a number more might be mentioned.

In a letter, Mr. Isaac P. Hazard says: "It is a singular fact in the Hazard family, commencing with the first who came over, and following the oldest branch down, that there have been but two names, Thomas and Robert, regularly alternating—the oldest and first-born always having been a son [?] and lived to have a son—and Thomas and Robert have alternated down to the grandson of my father's oldest brother, the late Robert Hazard, of Vermont, whose name is Robert, and his father, Thomas Hazard, lately deceased."

The Reynolds family were equally tenacious of this common law of Narragansett. They were: *Blind* John Reynolds—he was purblind. *Cat-Face* John—because his face resembled that of a cat. *Sue's* John. *Pickerel* John—he lived by the side of a pickerel pond. *Spleeny* John—he always fancied he was unwell, or should be. *Herb-Tea* John—he was much unwell, and drank herb teas. *Great* John—a very large man. *Jonathan's* John. *Captain* John—he had been master of a ship. *Jabez's* John. *George's* John. *Tailor* John. *Stephen's* John. *Henry's* John. *Every-Day* John—he rode every day as constable or tax collector. *Ben's* John. *Jemima's* John—he was a follower of the celebrated Jemima Wilkinson.

More might be added, but enough are given to show the great folly of giving so many in one family the same Christian names. The nicknames given to distinguish them are often ridiculous or offensive.

"Robert Hazard[483] commonly called Dr. Hazard was married to Elizabeth Hazard Daughter of Robert Hazard[388] of Point Judith deceased, at the House of her Mo' Esther Hazard or Joseph Hazard's her son[484] on the 3d Sunday in April 1752 being ye 19th day of said month by the Revd Dr. MacSparran."

Caleb Hazard,[485] of South Kingstown, married Abigail,[223] the daughter of William Gardiner,[202, 203] of Boston Neck. He died, leaving three children: William,[486] Caleb,[487] and Robert Hazard. Mrs. Hazard afterwards married Governor William Robinson.[358] Robert Hazard was educated a physician by his uncle, Dr. Sylvester Gardiner,[229] of Boston. He settled in South Kingstown, and married Elizabeth, the daughter of Governor Robert Hazard, of Point Judith, who was Deputy Governor of this state, in 1750. He was a popular physician, and died in Narragansett, February 9, 1771.

Esther, the widow of Governor Hazard, was an extraordinary woman, portly and masculine. She was styled Queen Esther, and, when mounted on her high-spirited Narragansett pacer, proudly travelling through the Narragansett country, the people would almost pay her homage. To offend her required more than ordinary courage. In manner she was affable and courteous, but, when irritated, her sternness would compel obedience. In a lawsuit, the title to a considerable part of the patrimony of her children was jeoparded. That no omission should endanger a favourable result of the suit, she attended the trial in person; and, from courtesy, she was permitted to sit on the bench near the judges. On a motion to the court by Mr. Honyman,[488] who was the attorney of the adverse party, she, by a quick and sarcastic reply to a severe remark of his, excited the laughter of the court, bar, and audience, to the com-

plete discomfiture of the old barrister. The claim of the adversary was defeated, and Queen Esther became quite a heroine in the courts of law. The rights of an infant offspring were safe in the hands of such a mother.

Colonel Joseph Hazard, her son, inherited all the lofty firmness, the unwavering perseverance, and the sterling mind of his mother. He was elected to many important offices by the people, and sustained them with honour. Although a determined partisan, he never permitted his political attachments to sway him from the principles of right. His motto was, "Do right, and let consequences take care of themselves." He was on the bench of the Supreme Court of the state, when the General Assembly enacted the celebrated "Paper Money Laws" of 1786, and was one of the paper money party. As the party put the judges into office, it was expected that the judges would support the party. But when the question of the constitutionality of those laws came before the court for decision, in the case of Trevett *vs.* Weeden, in which cause General Varnum [48] made his great and eloquent effort, this court stood firm in defence of the cause of law in their country, and declared the Paper Money Tender Laws unconstitutional and void. Their fiery partisans in the General Assembly ordered the court to be arraigned before them for a contempt of legislative power, and they were required to give their respective reasons for overthrowing the laws of the legislature which had *created* them. This novel procedure in judicial history Judge Hazard met with firmness; and, when called on, unmoved, rose and said: "It gives me pain, that the conduct of the court seems to have met with the displeasure of the Administration; but its obligations were of too sacred a nature for it to aim at pleasing, save in the line of their duty. It is well known that my sentiments have fully accorded with the general system of the Legislature in emitting the paper money currency. But I never did,

and never will depart from the character of an hones man, to support any measures however agreeable i themselves. If there could have been any prepossessio in my mind, it must have been in favour of the act of th General Assembly; but it is not possible to resist th force of conviction. The opinion I gave on the trial wa dictated by the energy of truth. I thought it right. still think it so. But be it as it may, we derived ou understandings from God, and to him alone are we ac countable for our judgement."

This was an instance where the heroic firmness of a few men saved the reputation of a state.

The son of Judge Hazard,[490] now living in Charles town, is an elderly gentleman, inheriting all the firm traits of character of his grandmother and his father He is a Federalist of the old school from principle, an when some one of his party went over to Democracy he was asked if he had gone over too. "*No*," he em phatically replied, in pure Saxon, "*I never turn.*" Speaking of the late Governor Wilcox,[491] he remarked that Wilcox was twice the man he was reputed to be that his character and motives had been calumniate by his political opponents; that he was a kind, strong firm, and consistent man; that he had always been Democrat, *and had never turned.*

"Sept' 1st 1752 Dr. MacSparran baptized a chil of Mr. Gilbert Stewart's of Five months old called, and baptized by y' name of James; th Sureties were y' Doctor, Capt. Edward Cole,[16] and Mrs. Hannah MacSparran."

"April 18th 1754 Dr. MacSparran baptized Ann Stewart Daughter of Mr. Gilbert Stewart an Elizabeth his wife, a child of 5 mo' old, she being born the 18th of Nov' 1753. The Sureties were the Doctor, his wife and Mrs. Ann Mumford." [28]

Gilbert Stuart's Birthplace

"April 11th 1756 being Palm Sunday Dr. MacSparran read Prayers, preached and baptized at St. Paul's Narraganset 2 children *one*, named Gilbert Stewart Son of Gilbert Stewart ye Snuff Grinder Sureties ye Dr, Mr. Benj^a Mumford [488] and Mrs. Hannah Mumford," [489] &c.

The venerable Dr. Waterhouse,[490] in the *American Portrait Gallery*, observes: "Between the years 1746 and 1750, there came over from Great Britain to these English Colonies, a number of Scotch gentlemen. . . . Some settled at Philadelphia, some at Perth Amboy, some in New York, but the greater portion sat down on that pleasant and healthy spot, Rhode Island, called by its first historiographer, Callender,[491] the 'Garden of America.' Several of the emigrants were professional men; among these was Dr. Thomas Moffat, a learned physician of the Boerhaavean school; but, however learned, his dress and manners were so ill suited to the plainness of the inhabitants of Rhode Island, who were principally Quakers, that he could not make his way among them as a practitioner, and looked round for some other mode of genteel subsistence; and he hit upon that of cultivating tobacco and making snuff, to supply the place of the great quantity that was every year imported from Glasgow; but he could find no man in the country, who he thought was able to make him a snuff mill. He therefore wrote to Scotland and obtained a competent millwright by the name of Gilbert Stuart. Dr. Moffat [492] selected for his mill-seat a proper stream [493] in that part of the Colony of Rhode Island and Providence Plantations which bore and still bears the Indian name of Narragansett.

"There Gilbert Stuart, the father of the great painter, erected the first snuff mill in New England, and there he manufactured that strange article of luxury. He soon

after built a house,[495] and married a very handsome woman, daughter of a Mr. Anthony,[500] a substantial farmer; and of this handsome couple, at Narragansett, was born Gilbert Charles Stuart; so *christened*,[496] but the middle name, which betokens the Jacobite principles of his father, was early dropped by the son, and never used in his days of notoriety; indeed, but for the signature of letters addressed to his friend Waterhouse in youth, we should have no evidence that he ever bore more than the famous name of Gilbert Stuart. He was about thirteen years old when he began to copy pictures, and at length attempted likenesses in black lead.[497] There came to Newport about the year 1770, a Scotch gentleman named Cosmo Alexander; he was between fifty and sixty years of age, of delicate health and prepossessing manners, apparently independent of the profession of painting, which ostensibly was his occupation, though it is believed that he, and several other gentlemen of leisure and observation from Britain, were travelling in this country for political purposes. From Mr. Alexander, young Stuart first received lessons in the grammar of the art of painting, and, after the summer spent in Rhode Island, he accompanied him to the South, and afterwards to Scotland. Mr. Alexander died not long after his arrival in Edinburgh, leaving his pupil to the care of Sir George Chambers,[498] who did not long survive him. Into whose hands the young artist fell after these disappointments we know not, nor is it to be regretted, for the treatment he received was harsh, such of it as Gilbert or his father ever mentioned. The young man returned to Newport, and after a time resumed his pencil."

In March, 1775, Dr. Waterhouse[499] went to England. Stuart arrived in London, November, 1775, and returned in 1793. He died in Boston, July 27, 1828, aged seventy-two. The following is extracted from a

letter of Miss Anne Stuart, a daughter of the late Gilbert Stuart:

"There are two very excellent sketches of my father, which I regret not being able to find; one by Washington Allston, the painter, the other by the late Samuel L. Knapp,[499] of Boston. I feel all the disposition in the world to give you the information you desire, but my means are limited, as most of our relatives are dead, and also all the elder branches of our immediate family. My mother is living, but quite advanced, and I find of late she is rather disinclined to talk of days gone by. When she is at all in the mood, I try to extract from her what I can. She sometimes relates very amusing incidents such as would figure in biography, but would be of no importance for the purpose you wish. You wish to know of what Anthony family my grandmother was. All that I have been able to trace is, that she was the daughter of a Captain John Anthony,[500] who was from Wales, and had a farm on the Island, near Newport, which he sold to Bishop Berkeley, being called by him Whitehall. On this farm my grandmother was born, and was married in Narragansett to my grandfather, Gilbert Stuart, who was from Perth, in Scotland. They had but three children, James, Anne, and Gilbert. As to their birthplace you are much better informed than myself. James died in infancy. My father was educated in the grammar school in Newport, and then sent to Scotland, to Sir George Chambers, for the purpose of finishing his education at Glasgow, after which he returned to Newport, where he remained for a time and was then sent to England to study with Benjamin West, the great historical painter of that day. Our grandparents were attached to the British government; all their property was confiscated, and they left Rhode Island, and took up their residence in Nova Scotia, where Anne Stuart, my father's only sister,

married Henry Newton, Collector of the Customs at Halifax, by whom she had a numerous family. Her youngest son died about six years since in England, where he had arrived at great celebrity as an artist. The name of Gilbert Stuart Newton[501] is quite distinguished—he was truly an accomplished man; he has one brother now living[502] who is the most zealous supporter of the Episcopal Church in the country; he resides at Pittsfield, Massachusetts, and is president of a bank there.

"After my father had struggled through a good deal, his pictures attracted the attention of some noblemen at the Royal Academy, and he was employed by all the most distinguished. He then married Charlotte Coats, a daughter of Dr. William Coats [in 1786], in the town of Reading, in the county of Berkshire, in England. Shortly after, he went over to Ireland, for the purpose of painting the Duke of Rutland, then Lord Lieutenant of that kingdom. Unfortunately he arrived on the very day on which the Duke was buried; but he was soon sought by the nobility there, and was very fully employed by them, and lived in great splendour. But his great ambition was to paint Washington; it overcame all other entreaties, and seems to have been the great object of his mind. Instead of returning to England, as he had engaged to do, he came to his native land and painted Washington, a picture which has benefited every one more than himself or his family. About this time his brother-in-law, Mr. Newton, wrote to him, requesting him to come to Halifax for the purpose of painting the Duke of Kent, who offered to send a ship-of-war for him if he would come, but he declined the offer, so absorbing was his subject of Washington's portrait.

"Few painters have received more honours; but I think he did not set a just value upon them. I am proud to see that they have made choice of his por-

trait of Sir Joshua Reynolds to engrave with his *Lectures*. It is considered the finest ever painted of him, though my father was quite young when he painted it. A few years previously to his death, he was requested to paint a head of himself[503] for the Academy of Florence, the greatest compliment ever paid to an American artist; but, as was usual, he did not even answer the letter. I am fearful I am going too much into detail, but am indolently drawn into it by feeling. I am writing to his townsman who may possibly feel more interest in these matters on that account.

"You ask how many children there are? There were twelve, of which all that remain are four. My second brother, Charles, was a very fine landscape painter, but died at the age of twenty-six. My sister Jane,[504] who is the youngest of the twelve, is still living, and, I think, inherits a great deal of her father's genius."

The house,[495] in which Gilbert Stuart was born, is still standing in North Kingstown, in the same form it was built by his father. It is two stories high on the south side, and one on the north side, the north sill resting on the mill-dam. The lower story was used as the snuff mill. It has a gambrel roof. It is situated at the head of Pettaquamscutt or Narrow River, about fifty rods above where the river empties into the pond. The snuff mill has gone down and a grist mill has been erected opposite. The writer has argued several causes in the same house before Benjamin Hammond, who was then proprietor of the estate and a justice of the peace in North Kingstown.

On Mr. Stuart's last visit to Newport, he crossed the ferries, and procured Mr. Amos Gardiner[209] to take him in his carriage to this house of his nativity, and desired liberty of Mr. Hammond to look it over. He, on going into the northeast bedroom,[505] said: "In this bedroom, my mother always told me, I was born." He died shortly after his return to Boston. As the

place of Mr. Stuart's nativity has been a subject of some dispute, in addition to the entry of his baptism by Dr. MacSparran, the following letter of February, 1846, from Mr. Wilbour Hammond, who now lives in the same house that old Gilbert Stuart built, and in which young Gilbert was born, is given:

"You have requested me to state to you the circumstance of the visit of the late Gilbert Stuart, of Boston, the painter, to our house. In the lifetime of my father, Mr. Stuart came there (a young gentleman accompanied him) and staid about one hour. He viewed the premises with particularity, and observed that the willow-tree below the house, now old and in a state of decay, was quite small when he was a boy. He then requested liberty to view the house, if we had no objection. He viewed it inside, and particularly desired to enter and look at the northeast bedroom; and, when in that room, he stated: 'In this room my mother always told me that I was born.' He returned to Boston through Newport, and about two years afterwards we heard he had deceased."

Being attached to the Royal cause, Mr. Stuart, the elder, emigrated to Nova Scotia at the commencement of the Revolutionary struggle, leaving his family to follow him. All intercourse having been interrupted, it became hazardous to remove without authority. Mrs. Stuart, at the February session of the General Assembly of this state, preferred her petition for liberty to join her husband, upon which the following vote was passed:

"WHEREAS, upon the petition of Elizabeth Stuart, wife of Gilbert Stuart, late of Newport in the Colony of Rhode Island, snuff-maker, setting forth that her said husband is possessed of a tract of land in the township of Newport, in Nova Scotia, under improvement, upon which he hath some stock: that he finds it impossible to maintain his family in said town of

Newport in this Colony and did sometime last summer remove to his said farm, where he now is and proposes to remain. And that, exclusively of the impracticability of supporting herself and family in this Colony, which strongly impels her to follow her said husband, she is very desirous of joining him, which she is bound in duty to do if possible. And therefore besought this Assembly to permit the sloop *Nova Scotia Packet*, David Ross, master, to proceed to said town of Nova Scotia, with herself and family —she being willing to give the amplest security, that nothing but the wearing apparel and household furniture of the family, and necessary provisions for the voyage, shall be carried in said sloop. The Assembly taking the same into consideration—*It is voted and resolved*, That the prayer of this petition be granted, and that the sloop aforesaid be permitted to sail under the inspection of Messrs. John Collins,[506] and George Sears,[507] of Newport, in this Colony, or either of them."

The family of Mr. Gilbert Stuart have for some years resided in Newport. Miss Jane Stuart, the youngest daughter, is a portrait and landscape painter of deserved celebrity. Her copies of her father's Washington (the original was taken by him at the request of the Legislature of Rhode Island, and conspicuously placed in the Senate Chamber of the State House at Newport) are executed with truthful fidelity.

Chapter XII

A.D. 1754 to A.D. 1758

Voyage of Dr. and Mrs. MacSparran to England. Death of Mrs. MacSparran in London. Return of the Doctor to America and Decline of his Health. His Death and Funeral. The Rev. Thomas Pollen. The Rev. Matthew Graves. The Rev. John Graves. Letter of Condolence from the Church of St. Paul's to the Society for the Propagation of the Gospel. The Rev. Jeremiah Leaming.

IN the autumn of 1754, Dr. MacSparran and his wife embarked for England[508] to visit his friends and native country and to improve his health, which had become impaired by the severity of the climate and the arduous duties of his mission. During his residence in the metropolis his wife fell a victim to that loathsome epidemic, the small-pox.[509]

He returned in February, 1756, when the following entry on the Church Record was made:

"The Dr. Being returned from ye Sorrowful and fatal voyage he made to England (where his wife died & lies buried in Broadway chappel[510] burying yard in Westm^r^. She died ye 24th of June, a few minutes after 12 in ye morning and was interred on ye evening of ye 25th Mr. Graves vizt Jno preached her funeral Ser^n^ & buried her. Brigadeer Samuel Waldo,[511] Christopher Kilby Esqr,[512] Mr Jonathan Barnard[420] all 3 New England men, and Mr George Wat-

mough an English man,[513] Mr. Jn° Sterling Merchant and Dr. Winslay both Irish Gentlemen were her Bearers. The Dr. himself and Dr. Gardiner's Son John [514] were ye Mourners, The Corpse was carried in a Hearse drawn by Six Horses, and two Mourning Coaches one for ye some of ye Bearers and ye other for ye Rest and two Mourners. She was ye most pious of all women, ye best wife in ye world,[515] and died, as she well deserved to be, much lamented)."

This bereavement was a sore affliction to Dr. MacSparran. His health became seriously affected, and his constitution began to exhibit symptoms of rapid decay. He was thus left alone in the world, without the consolations of a family to support his declining years. He continued, notwithstanding, to perform his clerical duties. On returning from a pastoral visit at Providence and Warwick, he lodged with Lodowick Updike at the mansion of his deceased friend, Colonel Daniel Updike, in North Kingstown. Here he complained of being indisposed,[516] but the next day he reached his own house,* where he was seized with the quinsy, of which disease he, in a few days, died.

Of the death, funeral and interment of this distinguished divine, the Church Records contain the following account:

"On ye 1st day of December A D 1757 ye Reverend Doctor James MacSparran died at his House in South Kingstown who was Min-

*The house is now standing [517] at the foot of MacSparran Hill, in South Kingstown.

ister of Saint Paules Church in ye Narragansett for ye Space of Thirty Seven years and was decently Interred under ye Communion Table[518] in Said Church on ye Sixth day of Said Moth Much Lamented by his Parishioners and all whom he had Acquaintance with; A Sermon being Preached by ye Revered Mr. Pollin[519] of New-port from these words Taken out of ye 14th Chapter of ye Revelations at part of ye 13th verse *And I heard a Voice from Heaven saying unto me Write, Blessed are ye dead Which dye in ye Lord*, Reverend Mr. Usher of Bristol[66] performed ye office at ye funerall where there was a very Great Number present

ye Paul Bearers

The Reverends

Mr. Pollin[519] & Mr. Leaming[519] } *of Newport*

Mr. Matthew Graves[519] *of New Lond.*

Mr. John Graves[519] *of Providence*

Ebenezer Brenton,[427] *and* John Case,[520] *Churchwardens* } *Esq^rs*

There was Rings mourning weeds & Gloves Gave to ye Paul Bearers."

Thus ended the pilgrimage of the most able divine who was sent over to this country by the Society for the Propagation of the Gospel. With manly firmness and with the undaunted courage of the Christian soldier, ready to combat and die in the hallowed cause, he triumphed over all the difficulties of this laborious and untried mission.

"Conscience made him firm,
That boon companion, who her strong breast-plate
Buckles on him, that knows no guilt within,
And bids him on, and fear not."

Clad in Gospel armour and inspired by a supreme love of God, he succeeded in planting the Church of the Redeemer here and gathered numerous devoted followers around the altar. A visit to this Church, spared to stand unaltered by modern hands, is fitted to revive in the hearts of all, who assemble to worship within its venerable walls, the most interesting recollections and associations. There is the Pulpit and there the Desk, from which, more than a century ago, this pious presbyter as well as Johnson,[132] Honyman,[60, 85] Seabury[256] and Bass[521] declared the sacred oracles of God; and there, too, the Altar, from which they distributed to their humble communicants the consecrated elements of salvation.

The Rev. Dr. MacSparran,[522] while rector, baptized five hundred and thirty-eight persons, besides receiving a considerable number from other churches.

Dr. Berriman,[524] in a letter to Dr. Samuel Johnson,[132] dated London, February, 1754, says of Rev. Thomas Pollen:[523]

"Mr. Pollen is appointed a missionary to Rhode Island. He is a worthy clergyman, and esteemed a good scholar. He was contemporary at Christ Church College, Oxford, with your friend Dr. Burton [or Benton], who is now Vice Provost of Eton College. I would beg leave to recommend him to your favourable notice,

and that you would advise and assist him in any case that may need your helping hand. He is a traveller, and has seen the world, and has been lately employed in an Episcopal Church at Glasgow, but was never in your parts; and, being quite a stranger to such a kind of settlement, may often have occasion to consult you, who are so much known and so well esteemed by all around you." In May, 1754, he arrived in Newport, and became rector of Trinity Church, as the Society Missionary. "He was," says Dr. Wheaton,[525] "cordially welcomed by the congregation, who directed a letter of thanks to the Society for sending them a minister so satisfactory to them. The pastoral relation so auspiciously begun was, however, of no long duration; for some difficulties arising between himself and his flock, he decided to leave them, in November, 1760—little more than six years from his first arrival at Newport—and was immediately succeeded by the Rev. Marmaduke Browne."[526]

Respecting Rev. Matthew Graves,[527] the Rev. Robert A. Hallam,[147] Rector of St. James's Church at New London, in a letter dated August 15, 1845, says:

"Mr. Graves came to this place as missionary of the Propagation Society, in 1745, just one hundred years ago. The station had become vacant two years before, by the removal of the Rev. Samuel Seabury,[256] the bishop's father, to Hempstead, Long Island. It was the period of the New Light excitement.[528] Davenport, one of the most enthusiastic and extravagant of Whitefield's followers, visited this place, and here induced his disciples to make a bonfire of their idols, in imitation of the Ephesians—*Acts* xix. 19. He mentions this fact in his famous *Retractations*, dated July 28, 1744, in these words: 'The awful affair of books and clothes at New London, which affords grounds of deep and

lasting humiliation; I was, to my shame be it spoken, the ringleader in that horrid action.' The juncture was one of a very critical character to the parish, being thus destitute of a minister. They represented this strongly in the letter which they wrote to the Society, urging the importance of the immediate 'appointment of a missionary, who for much learning and experimental knowledge in the present state of things might be equal to the difficulties of the present times.' In answer to this petition, Mr. Graves was sent, and proved a man of discretion and ability—his ministry here being long, happy, and useful. He continued to officiate in this parish till 1778, a period of thirty-three years, when his loyalty compelled him to desert his post. The question of praying for the king had been brought to a vote in parish meeting a short time before, and the votes on either side were equal. Subsequently, however, a majority requested him to desist from the practice. He refused; and, in consequence, on the Sunday following, upon using the prayer for the king, was driven out of church by a party of whigs, who had stationed themselves in it for the purpose. He fled in his surplice to the house of a parishioner, who, though a warm whig, was his personal friend, and protected him from the violence of the mob. Mr. Graves went to the city of New York, and died there before the close of the war. I have seen a letter from him to the gentleman mentioned above, written after his removal, which breathes the strongest attachment to his flock, and the deepest interest in their welfare. Mr. Graves was a truly good man, and greatly beloved and respected. His gentle and inoffensive course conciliated the esteem of dissenters and softened the edge of sectarian asperity. He was noted for cheerfulness, contentment and simplicity. His temper and habits were social, and he mingled freely not only with his parishioners, but with the people at large. He loved tea as well

as did Dr. Johnson, and indulged in as copious potations of it. His stipend was very small, and his circumstances were often straitened; but nothing could ever disturb his tranquillity, or shake his confidence in God. His person was ungainly. He was of low stature, rather corpulent, with particularly short legs. An anecdote is told of a hog running between his legs, and carrying him on its back. He never married, but lived a bachelor, and kept house with his sister Hannah, in the very house which I now inhabit, erected by the parish for his accommodation on his coming here, at the requisition of the Society, just one hundred years ago, and occupied by its successive rectors ever since."

Mr. Graves was the founder of the churches of Norwich and Hebron. At first, a little band of ten or a dozen was collected at Norwich, among whom the Gookin and Grist families were faithful and devoted adherents—with them the regular ordinances of the Episcopal Church were performed. They had no stated minister or house of worship. About the year 1746 a Church was duly organized, and was fostered and nourished by the united labours of Messrs. Graves and Punderson.[529] In 1750, a church was erected, and regular services administered by Mr. Punderson, who officiated as the first presbyter.

Rev. John Graves,[530] vicar of Clapham, in Yorkshire, England, and brother of Matthew Graves, the missionary at New London, was appointed to succeed the Rev. Mr. Checkley,[402] at Providence, Rhode Island, in 1754. "He," Hawkins says, "appears to have been impelled by an earnest sense of duty to resign his living, for the purpose of labouring in a comparatively wild and dreary country. Two years after his arrival, his church was crowded, and his services were so highly appreciated, that the parishioners wrote to thank the Society for sending so zealous and worthy a clergyman, whose behaviour won the esteem of all. Besides his

own mission, he officiated, as often as he was able, at Warwick, a town ten miles distant. The number of communicants at Providence was about fifty and at Warwick twelve."* His letters, like those of the other clergy, are naturally and properly occupied, for the most part, with the state and progress of his mission; but not unfrequently he makes allusion to those political troubles by which the peace of the Church was so much disturbed during the latter years of his incumbency. They were the signs of the coming storm. "After July, 1776, Mr. Graves declined to officiate," says Staples's *Annals*, "unless he could be permitted to read the usual and ordinary prayers for the king, which he considered himself bound by his ordination vows to offer. The patriotism of his hearers forbade this, and the consequence was that the church was closed most of the time during the War of the Revolution. During a part of this time, however, Thomas F. Oliver[331] officiated as a layman."

"On the 19th of September, 1776, Mr. Graves writes thus: 'Since Independency has been proclaimed here, my two churches have been shut up. Still I go on to baptize their children, visit the sick, bury the dead, and frequent their respective houses with the same freedom as usual; and add, with gratitude, that their benefactions to me since the above period have been great, and far beyond what I ever experienced from them before, founded upon the commiserating sense that the necessary means of supporting my large family —a wife and seven children—were now entirely cut off.' In 1782, he informed the Society that he had been expelled, by a vote of the Vestry, from the parsonage house and glebe, because he refused to open his church in conformity with the principles of Independence. It appears he was still personally in much estimation

* Hawkins's *Historical Notices of the Missions of the Church of England in the North American Colonies*, pp. 225, 226.

with his parishioners, who continued to show him much kindness; but he refused, in his public ministrations, to comply with the requirements of the republicans, and was therefore obliged to leave his house, and resign a cure which he had served with advantage to the congregation for a period of twenty-six years." *

"After the restoration of peace, and the acknowledgement of our Independence, he considered himself discharged from his oaths of allegiance and ordination vows, and offered his services to the parish as an American, which were refused. He died at Providence, in November, 1785." †

The Church of St. Paul's, on the 23d of December, 1757, addressed a letter of condolence, through the wardens, to the Society for the Propagation of the Gospel, and also requested the continuance of the Society's assistance. The letter is as follows:

REVEREND SIR

IT is not without great Concern & Grief that we make you acquainted with our present Situation truly melancholy by ye Late Loss of our worthy Minister Doctor MacSparran, with ye highest Sense of our Obligations to ye Society we take this opportunity of returning our most Sincere Thanks for their Long and charitable assistance, and at ye same time must Beg for ye further Continuance of it; as we are Still very far from being Able to Support a Minister at our own Expence, but we are ready to do Everything in our power in complying with ye orders of ye Society as far as we are able towards his more comfortable Subsistence by finding a House and Glebe with £20 Sterling per Annum. It does not become us as petitioners to

* Hawkins's *Missions of the Church of England*, pp. 243, 244.
† Staples's *Annals*.

point to ye Society any particular Person for this office; but we Hope may be permitted so far to Express our Sentiments without running ye Hazard of offending, that it would be disagreeable to us to have a Neighbouring Missionary * removed to Narragansett; who has lately Given great offence, to his Brethren and us, by being very officious in Settling a Dissenting Teacher at New London and Injudicious Enough to be present at his Ordination. It is not possible, Sir, that we Should be often Visited by ye Neighbouring Clergy because most of them are at too great a distance for us to Expect it from them, and all of them have Sufficient Employment in their own cures, for which reasons, amongst many others, we hope the Society will be pleased to Consider our distress and provide a Remedy that neither we nor our children may be deprived of ye Salutary means of Salvation. Y^r Speedy answer to this our Humbly request will be received with the greatest Thankfulness by Reverend Sir

Y^r most obliged and most Obedient Humble Servants

JOHN CASE
JOHN GARDINER[532] } *Church Wardens*

In the January succeeding [1758], the Rev. Mr. Leaming preached to the Society of St. Paul's, and, at a meeting held after service, a letter was written to the Society for the Propagation of the Gospel, requesting the continuance of their assistance; and Mr. Leaming, the church catechist at Newport, was recommended to succeed Dr. MacSparran as a missionary.

Rev. Jeremiah Leaming,[533] D.D., was a native of Middletown, Connecticut. His parents were Congre-

* Supposed to be the Rev. Matthew Graves, of New London, who had been officious at a Congregational ordination. (Mr. Graves was rather too tolerant for the age.)

gationalists. He was born in 1717. He graduated from Yale College in 1745, embraced Episcopacy immediately after leaving college and officiated as a lay reader at Norwalk for about two years. He was ordained in 1748, and was stationed at Newport eight years, when he removed to Norwalk, where he continued twenty-one years; and afterwards at Stratford eight or nine years. Speaking of Mr. Leaming, Hawkins, in his *Missions of the Church* (p. 318), says that he "had now for some years been engaged in the zealous discharge of his pastoral office—his sole desire being that those committed to his care 'might be Christians indeed.' He could not, however, fail to see the dangers to which the Church was exposed from enemies outside, as well as from its want of internal organization. Writing to the Society, September 29, 1763, he says: 'I hope there will be means found out to support the Church in this Government, otherwise I fear there will be no religion here in the next generation. In order that it might be supported in the purity of it, there is great need of a Bishop to confirm, ordain, and govern. Every Body wants a Head.'

"During the troubles of the civil war, he was unfortunate enough to suffer most severely from both the British and American parties. Writing from New York, July 29, 1779, he says: 'On the 11th instant, by the unavoidable event of the operation of His Majesty's troops, under the command of General Tryon, my church and great part of my parish were laid in ashes, by which I have lost everything I had there—my furniture, books, and all my papers, even all my apparel, except what was on my back. My loss on that fatal day was not less than twelve or thirteen hundred pounds sterling. Although in great danger, my life has been preserved; and I hope I shall never forget the kind providence of God in that trying hour!' As a specimen of the insults to which the loyal clergy

were exposed, it may be mentioned that the mob took his picture, defaced and nailed it to a sign post, with the head downward. He was afterward put in jail as a Tory and denied even the comfort of a bed. This brought on a hip complaint, which made him a cripple for life."

Mr. Leaming was the first choice of the Episcopal Convention of Connecticut in 1783, as their first bishop. He declined the office on account of his infirmities, and Dr. Seabury was then elected. He died at New Haven in September, 1804, aged eighty-six years. He was regular in the performance of ministerial duties, and always set forth the Christian religion in connection with the Episcopal Church; and well understood the defence of her authority, doctrines, and worship. He published a defence of the Episcopal government of the Church, which deserves to be mentioned as particularly serviceable to the Church and honourable to his memory; also evidences of the truth of Christianity, and dissertations on various subjects.

The following is the letter before mentioned:

Narragansett, January 27th, 1758[sic]

Reverend Sir,

We lately acquainted ye Society with ye Death of the Reverend Doct. MacSparran, and begged the continuance of their compassion and charity to this Parish in assisting us to provide and Support a Successor. We now further Beg Leave to say, that we have Laboured to Qualify our Selves for ye favour we ask, by complying With ye Society's General Instructions in cases of a Like nature.

We have provided a House and Glebe for ye use of a Minister, and have, by an Instrument under the hands of all ye principal men of the Parish, obliged

ourselves to pay annually £20 Sterling to the Support of ye Minister who shall succeed to this charge. The Parish have more cheerfully contributed to make this Provision, in hopes ye Society will indulge them in the appointment of Mr. Leaming, of Newport, to this cure, who is universally acceptable to this People; and from whom they expect all the advantages of a Pious and Worthy Pastor. We do therefore for ourselves, and at the Request of all the Parish, most Humbly Beg the Society would approve Mr. Leaming to this Mission.

We are, Reverend Sir,
Y^r most obliged and very Humble servants,

JOHN CASE [520]
JOHN GARDINER [532] } *Church Wardens*

To the Sec'y of the Society for the Propagation of the Gospel, &c.

Notes

Notes

"The Author's acknowledgments are due to the many friends," &c.

IN the original edition, there immediately followed this "Notice" a "Preface" by the Rev. Dr. Francis Vinton, of Brooklyn, New York. Exception was, however, taken to its introduction, by an able and appreciative reviewer, in the *Providence Journal*, upon the ground that the book gained nothing by coming before the public under anyone's patronage. But if the volume did not, at its first appearance, need an introduction of this sort, it certainly does not now, after achieving such a wide reputation as an antiquarian authority. It has, therefore, been judged expedient to omit this "Preface," in the present edition. Reference ought, however, to be made to the fact that when, in 1840, a resolution was passed in the Diocesan Convention for a committee to draft a history of the Church in Rhode Island, from its first establishment, the name of Dr. Vinton led the list of its members, that of Mr. Updike being among those that followed. While the *History of the Church in Narragansett* did not finally appear under the auspices of the Convention, it yet evidently owed its origin to the assignment of that department to Mr. Updike and thus justified the wisdom of the undertaking.

"As far as the present bounds of Rhode Island extend."

The Honourable Elisha Reynolds Potter, Jr., in *The Early History of Narragansett* (pp. 1, 2), assigns somewhat more limited boundaries, on the north, than does Mr. Updike, to the possessions of the Narragansett tribe. After declaring that it occupied the whole of the present county of Washington, with a slight exception, he adds that the possessions of the Narragansetts extended, also, *some way* into Kent County. He remarks, however, that the name *Narragansett* is used by the old writers very indefinitely, sometimes to signify only the Narragansett tribe, properly so called, and sometimes including all its tributary and dependent tribes.

3 *"No island now bears that distinctive name."*

Mr. Sidney S. Rider, the well-known accomplished antiquarian of Rhode Island, has made a careful investigation of the possibility of identifying the island, here referred to and, as a result, in his recent work, *The Lands of Rhode Island, As they were Known to Caunounicus and Miantunnomu When Roger Williams Came in 1636*, Providence, 1904, makes the following ingenious remarks (pp. 202-5):

"Concerning the origin and meaning of the name Narragansett, Roger Williams has left us this interesting note: 'I also profess that being inquisitive of what *roote* the title or denominative Nahigonset should come, I heard that Nahigonset was so named from a little island between Pettaquomscut and Mishquomacuk on the Sea and fresh water side. I went on purpose to see it, and about the place called Sugar Loaf Hill I saw it, and was within a Pole of it, but could not learn why it was called Nanhigonset.' (Original Manuscript, 18 June, 1682; now in possession of the Rhode Island Historical Society.) Saving some convulsion of nature, 'this little island' must still exist where Mr. Williams saw it. Let us attempt to find a spot which it seems strange no one has ever attempted to find. It is an island 'on the sea and fresh water side'; it is near 'Sugar Loaf Hill'; and it is 'between Pettaquamscut and Mishquomacuck.' That means that the island is in *fresh* and *salt* water, between what is now South Kingstown and Westerly. Such conditions place it at the head of Point Judith Pond—'about a place called Sugar Loaf Hill.' This Hill is a well-known landmark near the village of Wakefield, and one mile northwest from 'the little island.' The location is thus fixed at the head or northernmost part of Point Judith Pond and on the western shore. There are two small islands answering these requirements. One bears the Indian name *Cannonicut*, and the other has been nameless. *It is the isle Nahigonset.* Mr. Williams says he 'was within a pole of it.' A pole was sixteen and a half feet. Upon an ebb tide Mr Williams could easily have approached within a pole of it for now, while there is very little ebb or flow of the tide the depth of the water varies from eight to fifteen inches Under any condition of the tide Mr. Williams could no

have approached within a pole length of any other island than that which is here identified and existing in Point Judith Pond and on its northwestern shores.

. . . . . .

"The 'Little Island Nahigonset' is to-day an object of ideal beauty, considered as a picture representing actual scenes of land and sea. It lies in a beautiful cove, the eastern bound of which is Crown Point."

"*Madam Knight.*"

Madam Sarah Knight was a resident of Boston, where she was born April 19, 1666, being a daughter of Thomas Kemble, a rich merchant of that city. Her husband was Richard Knight, of Boston, captain of a London trader. The object of her arduous journey to New York, on horseback, in 1704, is not exactly known, but is believed to have been connected with the settlement of an estate. Her curious diary, recounting the events of this expedition, was preserved in her family until 1825, when it was published in New York. It has since been reprinted in the *Living Age* of June 26, 1858, and by the Munsells, of Albany. After Madam Knight's return to Boston, she became a schoolmistress and numbered among her very youthful pupils Benjamin Franklin and Samuel Mather, son of Dr. Cotton Mather. At a later period, she lived at New London and Norwich, Connecticut, and acquired a large property in real estate.

"*Havens' Tavern.*"

Thomas Havens, son of William, of Portsmouth, Rhode Island, removed to Kingstown, as early as 1687. He died in 1704, leaving three sons, William, Thomas, and Joseph, who, in 1709, were concerned, with ten others, in the purchase of a tract of eighteen hundred and twenty-four acres, about "Havens' Tavern," at "Devil's Foot," it being part of the vacant lands ordered sold, by the Assembly, "to those who may have settled on them." As Thomas Havens, senior, died in the same year, in which, in the month of October, Madam Knight made her stop at the house, it is probable that the "mr. Havens," referred to in the diary, was one of his sons, perhaps William, the eldest, who is known to

have administered his father's estate. The beginning of the entry, given in the text, is as follows: "Being come to mr. Havens', I was very civilly Received, and courteously entertained, in a clean comfortable house; and the Good woman was very active in helping off my Riding clothes, and then ask't what I would eat. . . . I then betook me to my Apartment, wch was a little Room parted from the Kitchen by a single bord partition. . . . But I could get no sleep, because of the Clamor of some of the Town tope-ers in next Room, Who were entred into a strong debate, &c." William P. Maxwell, Esq., mentioned in the text, whose wife was a sister of the late Judge Richard Greene, of Warwick, died many years since. The farm, subsequently known as the "Hart Place," lies next south of "Devil's Foot."

6 "*Devil's Foot.*"

The Devil's Foot rock, on the *Post Road*, between Wickford and East Greenwich, has been a landmark ever since the settlement of the Narragansett Country by the whites, one of the early land purchases, from an Indian named Awashowat (Potter's *Early Narragansett*, p. 76), in 1672, having been known as the "Devil's Foot or Fones' Purchase." It is said that the name is a translation of that long before given by the Indians to the spot, on account of certain repeated depressions, on the top of the ledge, fancied to resemble gigantic footsteps and attributed, in accordance with a well-known impulse, in such cases, to His Satanic Majesty. The formation possessed sufficient interest to induce Prof. Benjamin Silliman, of Yale College, to journey from New Haven to North Kingstown, before the days of railways, on purpose to visit it. He subsequently reported, in his *American Journal of Science*, that there was no trace of artificial instrumentality in the production of the phenomena, but ascribed it to the agency of swiftly running water, in prehistoric ages. The ledge is now being fast removed by the quarryman.

7 "*Five thousand fighting men.*"

Hubbard, on the other hand, who wrote after the Indian war of 1675-6, remarked (as quoted by Potter, *Early Nar-*

ragansett, p. 6), that before the Narragansetts quarrelled with the English they had about *two thousand* fighting men. Potter suggests, in explanation of the discrepancy, that the ravages of disease and the defection of their tributaries must have greatly diminished their strength, even before the war.

"*Arrowheads, peag*," *&c.*

In the spring of 1869, an unusually extensive discovery of Indian articles was made near the "Hart Place," about a fourth of a mile below the "Devil's Foot," on the east side of the *Post Road*, in connection with an excavation for securing building sand, on the site of what must have been an ancient Indian burial-place. There were found there large quantities of *wampum*, several two or three gallons, spherical green glass bottles, said to have contained water for the refreshment of the dead on their journey to the spirit land, spoons of a white metal, with their bowls circular instead of elongated, as in the modern form, and copper finger rings, with some semblance of seals upon their backs. An ample and finely rounded skull of a man, coloured a bright red by an iron pestle, rusted by time, lying across the forehead, was unearthed in one of the graves. Almost all the objects, except the "wampum peage," were, plainly, of European origin and were believed, by the discoverers, to have been procured by the Indians through barter with the French, on the St. Lawrence, in the early portion of the seventeenth century. There has been in existence, within a few years, in possession of Judge John G. Clarke, charred Indian corn found on the site of the native fort, burned in the "Swamp Fight," December, 1675.

"*At Wickford, in Narragansett, in* 1639."

1639 has, until within the last few years, been unquestioningly accepted as the approximate date of Richard Smith's settlement at Wickford, that being the direct inference from Roger Williams's statement, in his "testimony" of 1679, "y^t about forty yeares (from this date) he [Richard Smith] kept possession, &c." This "testimony" is found on an original autograph sheet, signed by Roger Williams and at-

almost precisely that, while "about a hundred" might indicate any number from ninety to one hundred and ten, so the expression of Williams "about forty two yeares" is far more definite than the general one, "about forty." Mr. Updike, of course, had access to only the Historical Society form and, therefore, concedes to Portsmouth the second place. Further evidence, tending to fix the date of Richard Smith, senior's, settlement of Narragansett is found in a *Petition from the inhabitants of the Narragansett Country to the King*, dated July 29, 1679, and signed by Richard Smith, junior, and many others, in which it is stated that, "About forty two yeares since, the father of one of your petitioners, namely Richard Smith, deceased ... began the first settlement of the Narragansett Country (then living at Taunton)." (Rhode Island Colonial Records, iii. 58.)

10 "*Mr. Richard Smith Sen.*"

Richard Smith, senior, was a native of Gloucestershire, England, where he was born about 1596. A letter written by his son Richard, in 1674, after his father's decease, to John Smyth, of Nibley, near Berkeley, the author of the *Lives of the Berkeleys*, seems to connect him with that particular neighbourhood and that family of Smyths. Being a "Puritan of the moderate school," he found himself, although the holder of what Roger Williams styles "faire Posessions," too troubled in conscience, in view of the attempts of Archbishop Laud to enforce conformity, to remain in England and, consequently, emigrated to New England in or before 1637, probably landing and remaining, for a time, at Boston. His name appears among "Inhabitants admitted at the Towne of Nieu-Port since the 20th of the 3rd 1638." (R. I. Col. Rec. i. 92.) Probably as early as 1637 he became one of the original purchasers of Taunton, in Plymouth Colony. Holding, as he did, *twelve shares*, the maximum number sold to any one person, he was one of the largest proprietors at Taunton and among the most influential. But, nevertheless, again his conscience intervened, religious contentions having arisen among the settlers of the infant plantation, and his stay with them was

very brief, although he probably retained for some time his house in Taunton. From the nearness of Taunton to Providence, where, only the year before, Roger Williams had settled, and from the spiritual consanguinity of the two, in respect to resisting ecclesiastical domination, it is natural to infer that it was under the influence and with the advice of Williams that Smith left his new residence, in the course of the first year, and again repaired to the wilderness, this time in Narragansett. In any case, he could hardly have reached his later refuge without passing through Providence Plantations and conferring with their sturdy leader. Only on such theories could be explained the definiteness and intimate knowledge of the circumstances, with which Mr. Williams, forty-two years later, in 1679 (see Note 9), testifies to the date, the motives, and the incidents of Mr. Smith's removal. It may be that, at first, the generous-spirited colonist trusted to the friendliness of the Indians, already conciliated by Williams, and started the settlement among them, which the latter called "his Howsing, lands and medow," without any formal and definite proprietorship. There is in existence an affidavit of a certain John Greene (called John Greene, senior, to distinguish him, apparently, from John Greene of Warwick), "Conservator of the Peace," made July, 1679, affirming that "forty years and more ago, Mr. Richard Smith, that I then lived with, did first begin and make a settlement in the Narragansett, and that by the consent and with the approbation of the Indian Princes and people, and did improve land, mow meadows, severall yeares before Warwick was settled [1642] by any Englishman." About four years after Smith's arrival, as early as 1641, the records show that he "purchased a tract of land of the Narragansett sachem (see Note 16), among the thickest of the Indians (computed at thirty thousand people), erected a house for trade and gave free entertainment to travellers; it being the great road of the country" [Mass. Hist. Coll. i. 216], the above mentioned John Greene declaring that the tract was "about a mile in length and so down to the sea." Subsequently the Smiths made additional purchases, from the savages,

or long leases, which amounted to the same, of great tracts to the south and southwest of the original one. The primitive flavour of these transactions is shown in the latter lease (for one thousand years), by the character of the nominal annual rental, it being provided, in the instrument, that "the fore s'd Rich'ds Smith, their heires or Assignes is to pay on every midsummer day, a *Red bonney Suckell grasse*, if it be lawfully demanded." Fones' Record (James N. Arnold), p. 97.

The first house built by Richard Smith in Narragansett was probably a *block-house* and stood near the "Pequot Path," on the site of what has since been known as the Updike house, at Wickford, in North Kingstown, the latter containing some of the bricks and other materials of the former, which was burned by the Indians about 1675. (Potter's *Early Narragansett*, pp. 271, 343, 378.) Seven or eight years after Smith arrived in Narragansett, his friend, Roger Williams, was attracted to his vicinity and built a trading-house within a mile and a half or two miles to the north of the Block-House. Less than a half dozen years had elapsed after Richard Smith's establishment in Narragansett, when he and his family are found again in motion. Without abandoning the possession and operation of his estate in Rhode Island, he united with some of his former Taunton friends, probably those with whom he had agreed in the controversy with Mr. Hooker, the pastor of the local church, in purchasing land from the Dutch proprietors and forming a new settlement at *Mespat Kill*, the present Newtown, on Long Island, where he stood high in point of means and respectability. But soon the savages broke in upon the little colony with merciless vengeance, some of its members being slain, while others, Smith and his family among them, took refuge in flight. It was at this period, during a temporary residence in New Amsterdam, that they were brought into association with Gysbert op Dyck, who had emigrated, before 1638, from Wesel, Germany. Only a few months after this first meeting, on September 24, 1643, Mr. Op Dyck was married to Richard Smith's youngest daughter, Catharine. (Riker's *Annals of Newtown*, pp.

16-25.) Eventually and, probably, soon after the above events, Mr. Smith and his family returned to Narragansett, retaining, perhaps, however, a house in New Amsterdam. It is illustrative of the changing disposition of Richard Smith and of the number of residences which he maintained, at one time, in different localities, that when Roger Williams, in 1651, conveyed to him his trading-house at Narragansett, he described him as "Rich'd Smith of portsmouth on Road Island." The humane spirit of Mr. Smith and his friend, Mr. Williams, is shown by the fact that, for a long period, the latter, who had been a minister of the Church of England before emigrating from that country, was accustomed to preach, once a month, at Cocumscussuc, in the hope of thereby Christianizing the neighbouring Indians. (Potter's *Early Narragansett*, p. 122.) During the same peaceful days, before the stirring of the animosities, which finally resulted in the Indian war of 1675-6, it is recorded that the Rev. William Blackstone used to come, riding his trained mouse-coloured bull, from his retreat in what is now Cumberland, near Lonsdale, Rhode Island, by the especial invitation of the Smiths, to hold monthly services at his house. (Austin's *Geneal. Dict.* p. 22.) Although objecting to the arbitrary rule of the bishops in England, Mr. Blackstone seems never to have abjured his orders in the Church of that country, nor does it appear that Mr. Smith, while favouring the moderate Puritan party, ever wavered in his allegiance to the Church of his early life. No record remains of the character of these services in the Block-House, but, in all the circumstances, it can hardly be questioned that they were those of the English Book of Common Prayer and that they thus constituted the first regular Church of England services, of which there is any account, in the territory of Rhode Island.

The latter portion of Richard Smith's life at Narragansett partook little of the tranquillity which might reasonably have been anticipated in the silvan quiet of that remote plantation, it being the period of the disputed jurisdiction of the surrounding colonies in that much disturbed territory. (See Rhode Island Colonial Records, ii. 45-9.)

In July, 1664, he was summoned before the General Court of Trials on the charge of seeking to bring a foreign jurisdiction within the limits of the Colony and, in November of the same year, a warrant for his arrest was ordered, for unlawfully exercising the office of constable under a Connecticut commission. (Rhode Island Colonial Records, ii. 75-6. Arnold's *History of Rhode Island*, i. 307-12.) A little earlier, however, he had been recommended, by a letter from King Charles II, to the kindness and protection of the Providence authorities and others. (Rhode Island Colonial Records, i. 466.) Richard Smith, senior, died in 1666, his will being recorded under the date of August 22 of that year. His dwelling-house and lands thereto belonging, in Wickford, he gave to his son Richard, together with extensive tracts beside and a share of his horses, cattle, and other personal property. To his daughter Elizabeth, wife of John Viall, of Boston, vintner, he left certain lands north of those of her brother, the family name being still perpetuated in the locality, by the title "Viall's Creek," in Quidnesett, around which, doubtless, a portion of the Viall lands lay. Other property he devised "to the children of my deceased daughter Katharine, sometime wife of Gilbard Updike." A remaining portion was bestowed upon "the children of deceased daughter Joan, sometime wife of Thomas Newton." Thomas Newton is believed to have been an Englishman and is, traditionally, said to have been a kinsman of Sir Isaac. He was one of the original settlers of Fairfield, Connecticut, before removing to Kingstown, Rhode Island. In 1715 the Newton family again removed, this time to Colchester, Connecticut, where, up to within a few years and probably still, representatives of it have been found. A mural tablet has lately (1903) been erected by a descendant, Mr. Daniel Berkeley Updike, to the memory of this old-time worthy and territorial magnate, Richard Smith, in St. Paul's Church, Wickford, standing within a mile of the site of the old Smith Block-House ("Smith's Castle"), where he passed about thirty years of his life, and upon a portion of his estate. The inscription upon it is as follows:

TO THE GLORY OF GOD AND IN MEMORY OF
RICHARD SMITH
FIRST ENGLISH SETTLER OF THE
NARRAGANSETT COUNTRY
BORN IN THE YEAR 1596 OF AN ANCIENT FAMILY
RESIDENT NEAR NORTH NIBLEY IN
THE HUNDRED OF BERKELEY
GLOUCESTERSHIRE
OF GOOD DESCENT AND FAIR POSSESSIONS
HE EMIGRATED FOR CONSCIENCE' SAKE
AND AFTER SOJOURNING AT
TAUNTON, MESPATH AND NEW AMSTERDAM
ABOUT THE YEAR 1637 CHOSE NARRAGANSETT AS HIS HOME
FOR MANY YEARS HE WAS CHIEF LANDOWNER
AND A LEADING MAN IN THIS
PART OF NEW ENGLAND
HE LIVED NEAR WICKFORD AT COCUMSCUSSUC
COMMONLY CALLED SMITH'S CASTLE
AND THERE ROGER WILLIAMS
OFTEN PREACHED TO THE INDIANS
AND WILLIAM BLACKSTONE
HELD THE FIRST REGULAR SERVICES OF THE
CHURCH OF ENGLAND
(OF WHICH THERE IS RECORD)
IN THE COLONY OF RHODE ISLAND
HE LED A SOBER HONOURABLE AND RELIGIOUS LIFE
UNTIL IN THE YEAR 1666
TO USE THE WORDS OF ROGER WILLIAMS
"IN HIS OWN HOUSE
IN MUCH SERENITY OF SOUL AND COMFORT
HE YIELDED UP HIS SPIRIT TO GOD
(THE FATHER OF SPIRITS)
IN PEACE"

[*Two Shields*, (1) *Arms of Smith and* (2) *Smith and Updike impaled*]
ALSO IN MEMORY OF HIS DAUGHTER
KATHARINE
WIFE OF GYSBERT OP DYCK OR UPDIKE
OF WESEL IN WESTPHALIA AND OF NARRAGANSETT
SHE DIED ABOUT 1664

11 "*Richard Smith, the son of Richard*"

Richard Smith, junior, came from England, having been born about 1630. Whether, as is probable, he accompanied his father to America, in childhood, before 1637 or in the beginning of that year, and subsequently returned to England for a season, or whether he did not first emigrate until he had reached young manhood, there

is reason to believe that he spent at least a portion of the latter part of his minority in that country. The family tradition that he served as an officer in the army of the Protector lacks documentary confirmation. It is, likewise, to be noted, in connection with the story, that at the date of the Battle of Naseby, June 14, 1645, when Cromwell became the real commander of the army, Smith was but fifteen years of age, while at the Battle of Dunbar, September 3, 1650, the latest in which he could have participated, he was barely twenty. The title of *Major*, which he undoubtedly held in the latter part of his life, is sufficiently accounted for, by his appointment, in 1686, as *Sergeant Major* of His Majesty's Militia, within the Narragansett Country. In a certain deed, he describes himself as a *merchant*. The earliest existing authentic reference to Richard Smith, junior, appears to be contained in a deed, dated August 16, 1651, wherein he is represented as acting for his father, "present in Connecticut" [*i. e.*, Narragansett, then claimed to be under the jurisdiction of that colony]. The property thereby conveyed to Gillis Pietersen consisted of a house and lot on Manhattan Island, which had been, perhaps, occupied by the elder Smith's family after its flight from Mespath. Probably soon after this transaction, and certainly as early as 1659, when Richard Smith, junior, and his father are mentioned, as "of Cocumscusuck, Traders," the former became a resident of Narragansett, in alternation, perhaps, with New Amsterdam. In any case he soon rose to be a prominent man in Rhode Island Colony and shared in the troubles and annoyances resulting from disputed jurisdiction on the part of that colony, Connecticut and Massachusetts. (Rhode Island Colonial Records, ii. 45-9.) In 1669 he was appointed a *Conservator of the Peace*. About 1671, when he bought two hundred and forty acres of land of John Porter, in Portsmouth, Rhode Island, he appears to have lived for a short time in Newport. In 1672 he was entrusted with the duty of placing *King's Province*, which had been formed out of the Narragansett Country in March, 1664-5, in a posture of defence. The Christian name of Richard Smith's wife was

Esther, but her family name has not been discovered. Roger Williams wrote of her to Governor Winthrop, from her house, in Narragansett, in his characteristic manner, "Mrs. Smith, though too much favouring the *Foxonians* (called Quakers), yet still she is a notable spirit for courtesy towards strangers." After the Swamp Fight of 1675, Mr. Smith evinced his public spirit and hospitality by supplying the returning army with shelter and food, at his house. In 1679 a warrant was issued for his arrest to answer charges concerning a petition to the King for the restoration of Narragansett to the government of Connecticut, but, after arraignment, the prisoner was discharged. Richard Smith, junior, and his wife died in 1692, without children, the home estate and other lands passing to Lodowick Updike, the eldest son of his deceased sister Katharine, and much of the remainder to his brothers, Daniel and James.

12 "*Richard Wharton.*"

No other name, except those of Richard Smith, senior, Major Humphrey Atherton, and Governor John Winthrop, occurs so frequently in the early Land Records of Narragansett, as that of Richard Wharton, of Boston. He was not, however, one of the original purchasers from the Indians, in 1659, like those mentioned above, but acquired his holding in Namcook Neck (now known as Boston Neck), in 1679 from another purchaser, Captain William Hudson. In 1685 Richard Wharton was honoured by King James II with an appointment as a member of the New England Council, of which Joseph Dudley, Esq., was named the President. In 1686 Richard Smith, junior, conveyed to Wharton a tract of land for mill purposes, at the mouth of the Annaquatucket River, in Kingstown, afterwards long in the possession of the Bissell family, and more lately called Hamilton.

13 "*Elisha Hutchinson.*"

Captain Elisha Hutchinson was a son of Captain Edward Hutchinson and a grandson of William Hutchinson, the original emigrant of that name, from England, in 1634. He, along with his father, is among those who

were acknowledged by Major Atherton, October 13, 1660, to have an equal interest with himself in the Narragansett lands. (See also below, in the text, under Cole family, Vol. i. p. 108.)

14 "*John Saffin.*"

John Saffin is mentioned as a proprietor of land in Boston Neck, coming to him through Captain Thomas Willet, his father-in-law, as early as 1675. (See also below, Note 29, and under Willet family.)

15 "*Brinley.*"

Francis Brinley was one of the large landholders of Narragansett, having become interested in the region by the purchase from Richard Smith, junior, as early as 1673, of the southernmost portion of Boston Neck and later of other tracts. He was born in Buckinghamshire, England, in 1632, and after having visited Newport, for a few years, beginning with 1651, made a permanent settlement there in 1656, becoming a merchant. In the same year he was one of the original purchasers of Conanicut Island. In 1687 he was appointed a member of Sir Edmund Andros's council and a judge of the General Quarter Sessions. Before his death in 1719 he removed to Boston. Mr. Brinley possessed what was for the time a large library, classified as books of Divinity, law books, books of Philosophy, &c. He was the author of *A Brief Account of the Several Settlements and Governments in and about the Lands of the Narragansett Bay, in New England*, referred to by Mr. Updike as the *History of Narragansett*, the narrative being brought down to 1689.

16 "*Purchased a tract.*"

It is not, probably, intended by Brinley to be understood that Smith acquired, at the outset, before building his house, a considerable tract of land. We have no evidence that Mr. Brinley had an interest in Narragansett before 1673, when he purchased land from Richard Smith, junior, and, since he had not settled in Newport until 1656, it is unlikely that he was familiar with the affairs of the Smiths before they had secured most of

their land, which they did in the years 1656 to 1660. The different stages of their territorial acquirements, as shown by the Land Records and by the testimony of an individual, are as follows:

[1] In accordance with the affidavit of John Greene, made in 1679 (as given in Note 10), Richard Smith, previously to 1639, made a settlement in Narragansett and "with the approbation of the Indian Princes," improved land. Nothing is said, in this testimony, of his *taking title* to any land, at the beginning.

[2] Some years after the settlement of Smith and the erection of his house, a large tract was publicly conveyed to him by the native chiefs, apparently without any written instrument, as farther testified to by the above John Greene, in the same affidavit of 1679, where he says: "I being present did see and heare all the Narragansett Princes, being assembled together, give, *by livery and seizing*, some hundreds of acres of land about a mile in length and so down to the sea, this being about *thirty* years ago." Strictly speaking, of course, this event occurred about 1649, but it seems to correspond to the transaction ascribed by Brinley to 1641. This tract was plainly situated north and east of the trading-house and north of Mill Cove and Wickford Harbour, allusion being made to it in the deed (1659) of the Atherton "North Purchase," by the clause, "Onely excepted the lands in possession of and belonging already to Richard Smith, Senr, w'ch was his proper Right and is expressed by deede [referring, perhaps, to Roger Williams's deed to Smith, mentioned below] before this grante." Richard Smith, junior, having been a minor at the time of this conveyance, was not a party to the transaction and is not, therefore, mentioned in the excepting clause. Scuttub and Quequaganewett confirmed this grant of their father, Mixon (or Mexcon), "chiefe Sachem of the Narragansett Country," by a deed dated October 12, 1660. (Fones' Record, edited by James N. Arnold, pp. 100, 101.)

[3] The earliest extant *deed* of Narragansett land to Smith is that of Roger Williams, dated "Newport the 3^d of ye 7th month Soe called 1651" (Fones' Record,

pp. 93, 94), where the latter conveys to the former, "In Consideration of fifty pounds . . . my tradeing house at Narragansett, . . . as alsoe my fields & fenceing aboute the s'd House." The amount of land is not given.

[4] March 8, 1656, the Chief, Coginaquand, made, in favour of the two Richard Smiths, a lease, for sixty years, of a tract of land lying immediately south of the trading-house, between the Pequot Path and the Bay, east and west, and Cocumscussuc Brook and Annaquatucket River, north and south, containing, as may be estimated, about twelve hundred acres. (Fones' Record, pp. 94, 95.)

[5] March 4, 1659, Tumteckowe, "Chief Sachem of the great Pond . . . as alsoe of point Judea," sold a tract of land "in my Countrie" to a company of eleven, among whom were the two Richard Smiths and James, the younger son of the family, it being the first Narragansett conveyance extant, in which Governor John Winthrop, of Connecticut, and Major Humphrey Atherton, of Dorchester, Massachusetts, participated. (Fones' Record, pp. 15, 16.)

[6] June 8, 1659, Coginaquand leased, "for the term of one thousand yeares, too morrow," to the two Richard Smiths, a great parcel of land lying partly at the south-west of the trading-house and, therefore, on the westerly side of the Post Road (or Pequot Path), and partly some miles at the south, apparently embracing, also, all the tract leased for sixty years, in 1656, together with Sawgoe and other meadows in South Quidnesett. (Fones' Record, pp. 97, 98.)

[7] June 11, 1659, occurred the well-known Atherton "North Purchase," by which Coginaquand conveyed to seven gentlemen (afterwards increased to eight), in equal shares, all the land to the east of the "Pequot path," between what are now East Greenwich and Wickford, except that already in possession of Richard Smith, senior. (Fones' Record, pp. 1, 2.)

[8] June 27, 1659, Coginaquand deeded to Richard Smith, junior, Rabbit Island, lying in Cocumscussuc Harbour. (Fones' Record, p. 99.)

[9] July 4, 1659, occurred the Atherton "South Pur-

chase," by which Coginaquand granted to the same company, as in the case of the "North Purchase," a tract, which may be roughly stated as embracing all the present town of North Kingstown, south of Smith's trading-house, together with that portion of the present town of Narragansett, which lies in Boston Neck. Richard Smith, junior, and James, having been old enough to participate in the purchase of 1656, are included, with their father, in the exception of "lands already conveyed." (Fones' Record, pp. 3, 4.)

[10] Finally, October 13, 1660, four "Cheife Sachems of the Narragansets" made (unless they repaid the purchase price within six months) an absolute conveyance of the "Narraganset countrie, Neanticot countrie, Cowesset countrie," &c., *i. e.*, nearly all of southern Rhode Island lying within several miles to the west of Narragansett Bay, to "maj'r Humphrey Aderton & his Associates," consisting of twenty gentlemen, including the two Smiths. It is gratifying to find most of these grantees agreeing, in a separate instrument of the same date, to "use ye Indians with alle Curtesy and not take the lande from them for five or Six years." (Fones' Record, pp. 10, 11, 13.)

17 *"Imported from Taunton river."*

This statement, which was, no doubt, a tradition in the Updike family and which Mr. Wilkins Updike probably heard, through his father, from his great-grandfather, Captain Lodowick Updike, born within ten years of the building of the Block-House, has been sharply questioned on the ground of intrinsic impossibility. As, however, Richard Smith had, for some time previously, been a resident of Taunton, where appliances for getting out timber had been (very likely under his own supervision, as "a leading man"), necessarily, already developed, and as he seems to have been still maintaining a house there, it is not unnatural to conclude that he would take advantage of the continuous and convenient waterway between the two places and turn to his Plymouth Colony home for materials which the unsettled condition of his new residence did not supply. It would, indeed, in all the circum-

Smith's Castle, Cocumscussuc

stances have been much stranger if he had not. Timber trees may have been scarce at Cocumscussuc, inasmuch as the Narragansett Indians are said to have been much given to agriculture and had cleared extensive tracts of land from trees, for their maize fields. Coginaquand, in his Atherton "North Purchase" deed (1659) *reserved* "a Neck of land called Potowomuck . . . for planteing ground." (Fones' Record, p. 2.)

18 "*In the house now.*"

(See Potter's *Early Narragansett*, pp. 271, 343, as quoted in Note 10.)

19 "*Williams built near Smith.*"

Roger Williams's trading-house was placed about one and a half miles north of the Smith house, on the east side of the Pequot Path or Post Road, where it descends toward the brook, at the north. A house of a single story, with a gambrel roof, now (1907) stands upon the site or very near it, being the one next north of the old *Spink Tavern*, which is opposite the point, where the road to Davisville diverges from the Post Road, towards the northwest. Many years ago the occupant of the house was Royal Vaughan; in 1845 John C. Reynolds lived in it; and more lately a Madison family. (For the sale of Williams to Smith, see Note 16.)

20 "*Mr. Winthrop.*"

John Winthrop, Governor of Connecticut, was a son of Governor John Winthrop, of Massachusetts, and, like his father, a close friend of Roger Williams. He was born in England in 1606 and died in 1676. About 1649 there was a strong feeling in Rhode Island, in favour of John Winthrop, and a hope that he would remove from the vicinity of the Thames, across the Pawcatuck, and be made President of the colony. (Arnold's *History of Rhode Island*, i. 227.)

21 "*Mr. Clark.*"

Dr. John Clarke, one of the founders of Rhode Island, was born in England in 1609 and died in 1676. Hav-

ing been a physician in London, he emigrated to Massachusetts and proceeded, in 1638, to the island of Rhode Island. In 1644 he founded, in Newport, the second Baptist Church in America and became its pastor. In 1651, along with Roger Williams, although the two had not the same object, he was sent to England, as an agent of the Colony of Rhode Island, to obtain a repeal of Coddington's commission. He remained there twelve years and, by his talent and energy, succeeded, at an auspicious moment, in 1663, in obtaining from King Charles II the Charter, under which Rhode Island continued to live until 1843. (Arnold's *History of Rhode Island*, i. 290-4.)

22 "*And decide the question.*"

It is probable that these five were disinterested English gentlemen, Robert Thomson, at least, being known to have been a resident of London.

23 "*Major Atherton and . . . others.*"

The names of the Atherton purchasers, in 1659, were John Winthrop, Humphrey Atherton, Richard Smith, senior, Richard Smith, junior, William Hudson, Amos Richison, and John Tinker, that of Edward Hutchinson being added, with an equal share, within a few months. Governor Arnold says (*History of Rhode Island*, i. 272), "This purchase was in violation of an express law of Rhode Island. Its validity depended on the decision of the question of jurisdiction over the Narragansett Country." (For details of the Atherton purchase, see Note 16.)

24 "*Made choice of Connecticut.*"

All the inhabitants around Smith's trading-house (thirty-one in number, some old records say) subscribed a paper to that effect, to be sent to Hartford, Richard Smith, senior, signing first. The Council of Connecticut immediately accepted the jurisdiction, appointing Richard Smith, senior, Captain Edward Hutchinson, and Lieutenant Joseph (Joshua?) Hewes *selectmen* for the locality with Richard Smith, junior, as constable. It also ordered, July 10, 1663, that the plantation shall, for the future, be called by the name of *Wickforde*. As early

as May 14, 1664, the two Richard Smiths dated letters at Wickford. (Rhode Island Colonial Records, ii. 47-8.) There is evidence that this name was suggested by Elizabeth Winthrop, the wife of the Governor of Connecticut, she being a daughter of Edmund Reade, of Wickford, County of Essex, England, where she was baptized November 27, 1614.

John Winthrop (born August 26, 1681), son of Waitstill and grandson of Governor John Winthrop, junior, and Elizabeth, his second wife, in a "Mem. of a Journey from New London to Boston," dated July, 1704, says: "Came to Wickford about Noone. It being very Hott, we stopt Here till Munday, w^e in ye Morning Early, just as ye Day Broke, we set out, came to Elizabeth's Spring [near East Greenwich,] at Sun Rise, a place so called from my Grandmother's Drinking at it in her travels up to Connecticut in ye Begining of ye Country. . . . Wickford also had its name from her, it Being ye place of Her Nativity in old England." (Proceedings of the Massachusetts Historical Society, 1874, pp. 249-50. At first the plantation or town of Wickford appears to have been understood to embrace a considerable, if indefinite, territory, but, after the incorporation of "King's Town," in 1674, to have become limited to the region more immediately around Mr. Smith's trading-house, approximately the present village of Wickford. The term "Updike's New Town," applied to the beginning of the village settlement, perhaps when it was first laid out in lots by Captain Lodowick Updike, could not, probably, have been adopted until, at least, thirty years later than was the name of Wickford, inasmuch as Richard Smith, junior, did not die until 1692, when, not having any direct heirs, he devised the homestead and a large tract of land to his nephew above mentioned. The two titles were, for many years, used somewhat interchangeably.

25 "*John Greene, of Quidnesset.*"

This "John Greene of Kingstown" is to be distinguished from "John Greene of Warwick," the grandfather of the first Governor William Greene and the founder of

the best-known Rhode Island family of that name, who was a strong advocate of the cause of Rhode Island, in this controversy, no relationship appearing between the two. The place and date of the birth of John Greene of Kingstown are not known. He lived until about 1695. His first appearance was in Narragansett, as an attaché of Richard Smith, senior, at the beginning of the settlement, about 1637, according to his own affidavit. (See Note 16.) He was one of those, living around Richard Smith's trading-house, who, in 1663, in accordance with the agreement of Governor Winthrop and Dr. Clark, made in London, declared themselves in favour of the jurisdiction of Connecticut. On May 11, 1664, the Rhode Island authorities sent to Greene's house, probably near what is now called "Allen's Harbour," in Quidnesett, and carried him to Newport, to answer before the court for adhering to the government of Connecticut. Upon his asking pardon for the offence, he was promised the protection of Rhode Island and, finally, in 1671, gave oath of allegiance to that Colony.

26 "*Commissioners.*"

Of these commissioners, *Colonel Richard Nichols* [296] (or *Nicolls*) was the first English Governor of New York, which, under the name of New Amsterdam, he captured from the Dutch in September, 1664. He was born in England, in 1624, and lost his life in a sea-battle, during the war with Holland, in 1672. He had a fine presence, clear head, and pleasant manners, and his administration was marked by honesty, wisdom, and moderation.

Sir Robert Carr, knight, was born in Northumberland and died in Bristol, England, June 1, 1667, it being the day after his return from America. He was joined with Nichols in taking New Amsterdam and himself forced the Swedes and Dutch, on the Delaware, to capitulate, shortly after. During his stay in Newport, as commissioner, he visited Thomas Willet, in Narragansett, and induced him to remove to New York, where he became the first mayor.

George Cartwright was the commissioner selected to carry home the long report and was, during his voyage, captured by the Dutch with all his papers.

Samuel Maverick, the original settler of East Boston (Noddle's Island) as early as 1629, was born in England about 1602 and died about 1670. He is described by Prince as "a man of very loving and courteous behaviour, very ready to entertain strangers." He was a staunch Churchman and royalist and visited England to complain to the King of the persecution he suffered on that account, finally removing to New York.

27 "*Nichols absent.*"

Colonel Nichols subsequently declared all these proceedings void, in view of his absence. No attention, however, seems to have been paid to his protest. (Potter's *Early Narragansett*, p. 69.) Connecticut took exceptions to the settlement, based upon the absence of Colonel Nichols, "who," as Arnold thinks, "was induced, upon no valid grounds, to dissent from the unanimous decree of his colleagues, in favour of Rhode Island." (*History of Rhode Island*, pp. 439, 440.) Richard Wharton, Elisha Hutchinson, and John Saffin, in their "True and Brief Account, &c.," in 1680, declare that there was no act the three other commissioners could perform, by virtue of their commission, *valid or binding*, except Colonel Nichols was with them, as chief and to have the decisive vote, as, by said commission, may appear. (Potter's *Early Narragansett*, p. 228.)

28 "*Distressed and Ruined.*"

Previously to November, 1675, when a meeting of the commissioners of the *United Colonies* (Massachusetts, Plymouth, and Connecticut) was held in Boston, Mr. Smith's house at Wickford and his family had been seized by the Indians and kept under a strong guard, although they left it, without doing any injury of consequence, after a few days. (Potter's *Early Narragansett*, pp. 81, 82.) About March, 1675-6, three months subsequently to the Great Swamp Fight, the garrison departed from the Smith house and, on the following day, the Indians

burned it, as well as a house at Sawgoe, in South Quidnesett, and all the other houses about. (Potter's *Early Narragansett*, p. 359.)

29 "*John Saffin, holding under Connecticut.*"
John Saffin, son of Simon, was born in 1632 in Devon, England (see Notes 14, 552, 556), and came, during his childhood, to Massachusetts, where, by his sober, civil, and prudent bearing, he gained a position of prominence, becoming a judge of the Supreme Court. His first wife was Martha Willet, through whom he became interested in Narragansett lands, to the extent of a thousand acres, eventually building a large house there "with a big chimney and spacious halls." Much of the latter part of his life was spent in *New Bristol*, Plymouth Colony (now Rhode Island), where he was foremost in the church of the Rev. Samuel Lee, the father of his third wife, and where he held every civil office from constable to deputy to the Assembly. "By *circumstances*" Saffin has been said to have been "a Puritan, by *nature* a Philistine." His religious tastes, as well as his political, are somewhat suggested by a collection of pamphlets written by the celebrated William Prynne (born 1600, died 1669), bearing Saffin's autograph, as formerly his property, and now belonging to a much larger assemblage of such productions, presented to the Providence Public Library, by Mr. Daniel Berkeley Updike, in memory of his grandfather, Wilkins Updike. The Diary (in manuscript) of John Saffin has been presented, by the Misses Carpenter, to the Rhode Island Historical Society.

30 "*Commissioned Edward Cranfield,*" *&c.*
Of this commission, Edward Cranfield became Governor of New Hampshire in 1682, having come from England and returning thither in 1685. He was extremely arbitrary and attempted to tax the people of the Colony without their consent. He died in 1704.

William Stoughton, born in England in 1632, graduated at Harvard College in 1650 and was, at first, a preacher. He was made Chief Justice in 1686 and was Lieutenant-Governor or Acting Governor from 1692 until the end

of his life in 1701. He was styled "a rich and atrabilarious bachelor."

Joseph Dudley, Colonial Governor of Massachusetts, was born in Roxbury in 1647 and died there in 1720. He studied theology, but preferred a political career and was present at the Great Swamp Fight in 1675. He was made "President of New England" in 1685, Chief Justice of the Supreme Court in 1687, and was Governor of Massachusetts from 1702 to 1715. He was characterized as "a philosopher and a scholar, a divine and a lawyer, all combined."

Edward Randolph, business agent of England, in New England colonies, was born in England about 1620 and died in the West Indies after 1694.

Fitz-John Winthrop, son of John Winthrop, of New London, and grandson of John Winthrop, of Boston, was born at Ipswich, Massachusetts, in 1639 and died in Boston in 1707. He served in the Parliamentary Army, in Scotland, but returned to America in 1663. He was made Major-General in Connecticut and was Governor of the Colony from 1698 to 1707.

John Pynchon, junior, although he thus signed the report of the commissioners, is said to have been a son of *William* Pynchon, the colonist, who came to Boston with John Winthrop, and was born in England in 1621. He was called "Governor" of Springfield and the Connecticut River Valley, where he founded Northampton and five other towns.

Nathaniel Saltonstall was born at Ipswich, Massachusetts, in 1639. In 1692 he was appointed a judge to try the witchcraft cases at Salem, but declined.

31 "*Assembled within a mile.*"

The house where the Assembly met was that of Captain John Fones.

32 "*The town name of Rochester.*"

Judge Potter (*Early Narragansett*, p. 358) quotes Daniel Updike as saying that "*Rochester* was so named because Smith came from, at or near Rochester, in England." It is, however, well authenticated that Richard Smith be-

longed in Gloucestershire, on the Severn, in the southwest of England, while Rochester is on the Medway, in the east. Kings Towne had been incorporated twelve years earlier, in 1674. *Haversham*, the Connecticut name of Westerly, is, probably, an incorrect form growing out of a careless manner of writing *Faversham*, which is given in other places. So far, also, as appears, there is no town named Haversham in England, while Faversham, in Kent, is well known. Westerly had been incorporated in 1669. *Dedford* (or Debtford, as it is sometimes given) is, also, so far as is known, a novelty in town nomenclature. The name is still preserved in East Greenwich, as the designation of one of its streets. That town had been incorporated in 1677. All these new town titles were assigned by Dudley, in 1686, and all the former ones restored in 1689.

33 "*Joseph Jenckes, Esq.*"

Governor Jenckes,[68] of Rhode Island, was born in what is now Pawtucket, in 1656, and died in 1740. He was originally a land surveyor, much employed by the Rhode Island government, in establishing its boundaries, and was appointed a commissioner to settle the boundary disputes which arose with Massachusetts and Connecticut. He was the first Governor of the Colony, who lived outside of Newport. Governor Jenckes was a giant in stature, measuring over seven feet.

34 "*Jeremiah Dummer.*"

This scholar was born in Boston, about 1680, and died in England, in 1739. Noted for his brilliancy, he was sent to England, by Massachusetts, in 1710, as her agent, and remained in London in that capacity until 1721. He was a brother of Governor William Dummer. (See Note 118.)

35 "*Fifty years.*"

The King's Province was erected into an independent jurisdiction in March, 1664-5. When it was reunited to Rhode Island, in 1726, it had existed above *sixty* years.

36 "*The Church of England.*"

Among the Narragansett families, which may be men-

tioned as certainly, or, in some cases, *almost* certainly, attached, before 1700, to the worship of the Church of England, are: The *Smiths* and *Updikes*, at whose house the Rev. William Blackstone regularly preached, before 1675, and the Rev. Mr. Spear, in 1683, as well as the Rev. George Keith, in 1702, visited for the same purpose. (Note 193, Austin's *Geneal. Dict. of Rhode Island*, pp. 22, 151.) The *Wilsons*, whose head, Samuel, was a Pettaquamscutt Purchaser, in 1657, and declared himself an Episcopalian, before the King's Commissioners, previously to 1682. The *Willetts*, who appear to have been living in Narragansett as early as 1664-5 and whose immediate ancestors were clergymen of the Church in England. The *Mumfords*, whose head, Thomas, lived in Kingstown as early as 1668 and of whom Henry Gardiner deposed that he professed himself an Episcopalian. The *Bulls*. (Austin's *Geneal. Dict. of Rhode Island*, pp. 151, 264-6.) The *Albros*, whose head, Samuel, was living in Kingstown as early as 1671, his family having come from Ipswich, England, a small town containing *nineteen parish churches*, and being, presumably, adherents of the English Church. He was, together with his wife, Isabel, baptized by the Rev. James Honyman, of Newport, between 1704 and 1708. *George Balfour*,[sic] at whose house the Rev. George Keith was entertained in 1702. The *Gardiners*, who were settled in Kingstown in 1679 and were early on familiar terms with Churchmen. The *Remingtons* and the *Richmonds*, who came to Narragansett about 1687, one of their immediate ancestors, Edward Richmond, being declared to be a member of the Church of England. The *Browns*, Samuel and William, whose alleged father, Jeremiah, was living in Kingstown in 1687 and who, as well as the *Phillipses*, the *Dickinsons*, the (Joseph) *Smiths*, the *Buckmasters*, and the *Keltridges*, were represented among the signers of the Petition of 1716, for the settlement of an Episcopal minister in Narragansett.

37 "*The Rev. Christopher Bridge.*"

Mr. Bridge was settled in Narragansett, during 1707-8, and was transferred to Rye, New York, in 1709. (The

Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, London, 1895, pp. 852, 855.) The earliest known record of a movement for the settlement of a missionary in that region is found in a statement in Humphreys's *An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts*, London, 1730, p. 62, under the head of 1702 (the year following the establishment of the Society): "The Bishop of London (Dr. Compton) received, at the same Time Petitions for Ministers from Rhode Island, from Narragansett, ... from Little Compton and Tiverton." The Digest (p. 41) also notes: "In February, 1702, the Society, after reading letters, 'delivered in by Dr. Bray,' and consulting the Rev. G. Keith [who had already visited America, as a Quaker, before conforming to the Church of England], recorded its opinion, 'that a Missionary should be sent to the Narragansett country,' and the Bishop of London was asked to recommend one. It was not possible, however, to carry out the proposal till many years later. In the meantime Keith, Talbot, and Gordon reached Boston on June 11, 1702." The object of Keith's mission was to enquire into the spiritual condition of the people and to endeavour to awaken them to a sense of the Christian religion. The following record is found in his diary: "August 23 [1702], Sunday. I Preached at Narraganset (that lyes on the Continent, but not far from Rhod-Island) at the house of Mr. Opdyke's, where I had a considerable Auditory.... The People there are very desirous, that a Church of England Minister be sent to them."

38 "*The Presbyterian or Congregational Society.*" The earliest introduction of Congregational churches into what was already Rhode Island territory occurred at Kingstown and Newport, it being difficult, if not impossible, to determine to which the credit of precedence belongs. There are those who claim that there was, about the middle of the seventeenth century, Congregational worship in what became, in 1674, "King's Towne," although records of the fact are wanting. The beginnings

of the Church are said by these to date back to about the settlement of the country, in 1641, several of the Pettaquamscutt purchasers having been Boston Puritans or Congregationalists. The first Congregational minister, in Kingstown, of whom an account is extant, was the Rev. Mr. Woodward,[108] who came from Dedham, Massachusetts, in 1695. He was succeeded by Mr. Henry Flint[109] (or Flynt), and he, in 1702, as related in the text, by the subsequently distinguished Samuel Niles, as yet unordained, who came to Kingstown under the auspices of the well-known Judge Sewall, of Boston. (See about Churchmen among signers of Letter in Potter, pp. 127-9.)

39 "*Built under his rectorship.*"

Humphreys's *Historical Account* (p. 324) contains the following record: "The people of Narragansett Country made application to the Bishop of London, about the year 1707, for a Missionary and built a Church, soon after, by the voluntary contributions of the Inhabitants. It is a Timber Building and commodiously situated for those who generally attend Divine Service. It is distant from Providence, the nearest church (on mainland), 27 miles. The county is above 30 Miles long and between 12 and 13 broad. There are near 4000 Inhabitants, including 200 negroes. The people who appeared at first desirous of the Church of England Worship were but few, but they were very earnest for it." (For copy of deed of Old Church Lot see Appendix C.) There is reason to believe that the ancient sacramental silver, presented to St. Paul's Church by Queen Anne, belongs to the period of Mr. Bridge's ministry. It is recorded that in the year previous to his arrival in Narragansett, 1706, she sent a silver chalice and paten to each of the churches at Jamaica, Hempstead, West Chester, Rye, and Staten Island, in the Province of New York, and, in 1708, "Communion table cloths, silver chalices, salvers and Pulpit cloths" to Burlington, New Jersey, and *several other* churches in *other provinces.* (S. P. G. Records, pp. 53, 63, and Humphreys's *Historical Account, &c., in loc.*) Inasmuch as Queen Anne died in 1714, before another minister was settled in Nar-

ragansett, it is probable that the Church there shared in this distribution of 1708. The gift consisted of a baptismal basin, unfortunately melted over, more than a half century ago (1907), into a modern-shaped paten, a small paten, used also as a chalice cover, and a chalice, marked "Anna Regina." This chalice bears upon it a *Lion's Head erased*, which marks the cycle from March, 1696, to June, 1720, and a *date letter E*, which belongs to 1706-7, both coinciding with the above assumption. The silver flagon of St. Paul's was a legacy from Nathaniel Kay, Esq., in 1734.

40 "*Ordained in Braintree.*"

Judge Potter, in a note to the later edition of *Early Narragansett* (pp. 373, 374), remarks: "Mr. Arnold, in his *History of Rhode Island* (ii. 8), says that he [the Rev. Samuel Niles] returned to Rhode Island and became pastor of a church in Charlestown, composed chiefly of Indians, but the *History of Braintree*, published in 1878, does not intimate that he ever left the place. . . . Professor Park, in his address at Braintree, on the fiftieth anniversary of Dr. Storrs's ordination, says that Mr. Niles remained the pastor of this church fifty-one years, until his death." Governor Arnold's error seems to have arisen from a misunderstanding of a passage in Judge Potter's *Early Narragansett*, itself, where (p. 122) he remarks, concerning the Indian Baptist Church arising out of the *New Light Stir* and founded in 1750, "The first pastor was James Simons and after him the *famous Samuel Niles*; in his day one of the most eminent *Indian* preachers in America." It was a well-known custom for Indians and negroes to assume the names of white people of prominence, who had been their patrons or masters, a class to which this Indian preacher, Niles, doubtless belonged. Governor Arnold seems to have understood the term to refer simply to one who preached to Indians. The Rev. Samuel Niles, of Block Island and Braintree, was the first Rhode Islander who ever entered Harvard College.

41 "*The Rev. Samuel Myles.*"

Mr. Myles was born in 1664, probably in Rehoboth, Mas-

sachusetts, and graduated at Harvard College in 168[illegible] going to England for orders. After his return he becam[illegible] rector, June 29, 1689 (in succession to the first recto[illegible] the Rev. Robert Ratcliffe), of *King's Chapel*, Bosto[illegible] erected during the same year, the parish having been o[illegible] ganized in 1686. After three years of service, Mr. Myl[illegible] again visited England and succeeded in securing the roya[illegible] bounty for the benefit of the Chapel and, particularly, to the extent of one hundred pounds a year for an assistant minister, Mr. Bridge being the first to be appointed, by the Bishop of London, under this grant, to the position. In April, 1723, Mr. Myles laid the cornerstone of a second Episcopal church in Boston, which, under the name of Christ Church, was opened for divine worship, in December of the same year, by the Rev. Dr. Timothy Cutler. The health of the rector of King's Chapel failed in the summer of 1727 and he died March 4, 1728, leaving the reputation of a good preacher and a fair scholar.

42 "*A serious division.*"

Batchelder, in the *History of the Eastern Diocese* (i. 377-80), gives the following account of this affair: "Owing to inequality of rights and dissimilarity of character, the relations between the Rev. Mr. Myles and the Rev. Mr. Bridge were not pleasant. In 1703, Mr. Bridge, without the permission of the Bishop of London, visited England. He carried with him a complimentary letter to the Archbishop of Canterbury, signed by Governor Dudley and sixteen members of King's Chapel. At about the same time Mr. Myles wrote to the Rev. Dr. Beveridge, desiring him to use his influence with the Bishop of London to prevent the return of Mr. Bridge to Boston. . . . Mr. Bridge was entrusted, by Mr. Myles, with a letter to some party there. Forgetful of the most ordinary rule of honour, he opened it. With an intention of injuring Mr. Myles, on account of something contained in it, he sent copies to the Archbishop of Canterbury and the Bishop of London. The Bishop of London was very much displeased with Mr. Bridge and the Church in Boston, in

which he appears to have had a party in his favour." After the letter of the Bishop to the wardens of King's Chapel, of the date of February 12, 1706, from which an extended passage has been given, in the text, the matter was pacificated, as appears from the following record: "Boston, September 23, 1706. Att a meeting of the Vestry . . . my Lord of London's letter was read relating to Mr. Bridge his removall to the Narrowgansetts &c., to which he complied and wished me, Savill Simpson, to tell Mr. Myles that he left the charge of the Church wholly to his care and intended to goe to Narragansetts in three days."

43 "*October*, 1706."

From the close of the preceding note, as well as from the traditional statement, in the text, it is sufficiently certain that Mr. Bridge made his appearance in Narragansett by the middle of the autumn in 1706. Whatever discrepancy exists between this date and the record of the Society (Note 37) that Mr. Bridge was settled there during 1707-8, may be explained by the suggestion that, as he left Boston somewhat abruptly ("in three days"), he went to his new cure, at first, simply by the appointment of the Bishop of London and was not recognized by the Society, or appointed by it, until the beginning of 1707. In the letter of the Bishop to the officers of King's Chapel, May, 1708, in which allusion is made to the "insolent Riott upon the Church of Road Island" [meaning, of course, *Newport*], by Mr. Bridge, it is implied that he was still enjoying at least a part of the Royal Bounty, which he had been receiving in Boston and that the full allowance would have to be restored to the new Assistant at King's Chapel, the Rev. Henry Harris, by midsummer, 1709, at farthest, which proved, however, to be some months after Mr. Bridge's departure from Narragansett for New York. The text of the letter, referred to, is as follows: "I do also declare that Mr. Harris shall have the full allowance of the appointed bounty, by Midsummer next come twelve months at furthest, as not being yet fully informed to what degree and upon what

grounds Mr. Bridge hath committed that insolent Riott upon the Church of Road Island: which so soon as I am ascertained of, I intend the full allowance shall commence from that time. Given under my hand this Twenty Eighth day of May, 1708. H. LONDON." (Batchelder's *History of the Eastern Diocese*, i. 381.) (For farther facts about Mr. Bridge, see Bolton's *History of Westchester*, ii. 32, 60, 61; iv. 61-3, 71.)

44 "*In* 1717."

After the departure of Mr. Bridge in 1708, until the arrival of Mr. Guy in 1717, there appear to have been no regular services held in St. Paul's Church, although repeated efforts were made to that end. Jahleel Brenton, writing to Honourable Samuel Sewal, from Newport, August 9, 1711, after speaking of the prospect of getting a good *Congregational* minister for Kingstown, remarks, "I understand the *churchmen* expect from England, by the next ship, a minister for that town." (Potter's *Early Narragansett*, p. 130.) But if such was their expectation, it was doomed to disappointment. In the S. P. G. *Abstract* for 1713-14 is made the following statement: "For this Parish [Newbury, Massachusetts] or *Narragansett* was assigned the Reverend Mr. *Dudley Bradstreet*, a native of the Country and Proselyte of their Way of education, Grandson to Governour *Bradstreet*." (Batchelder's *History of the Eastern Diocese*, i. 433.) Mr. Bradstreet, after ordination, died, however, of a distemper, in 1714, before leaving England. In 1715 the Society directed its missionary at Newport, the Rev. James Honyman, to "deliver an occasional lecture for the benefit of the people of Narragansett." (Alluded to in Appendix D.) Later in the same year, the following letter from *Churchmen* in Narragansett was addressed to the Society:

Kingstown in Narragansett, N. E. Octor, 20th 1715

WE had the honour of yours of May 20th, wherein you inform us of the Hon'ble Societies care of us in directing the Reverend Mr. Honyman to supply our present necessities. We want words to express the deep and gratefull sense we have of the Societies favour in being so

happy to be made the objects of their compassion and concern, and especially in this Remarkable Instance of it. In return of which all the acknowledgements in our power (which we now and always shall sincerely pray) are our fervent prayers to the pious designs of our most charitable Benefactors. But tho' to answer the Hon'ble Societies pious Intentions, Mr. Honyman (whose presence with us and services amongst us have been and always shall be acceptable unto us) has determined to observe a stated lecture in this place, which we shall carefully attend. Yet endeavours of this kind (tho indeed they may keep the face of Religion) cannot be supposed to have that usefull and universal Influence upon the manners and principles of the Rude and Ignorant, that a settled minister must be presumed to have, and therefore we must renew our earnest importunities that the most Hon'ble patrons of Religion would be pleased to commission for us a Gentleman of Temper, Conduct and Learning, to be fixed and reside among us, who may be under God, a happy Instrument of Building us up in our most Holy Faith, and that, from the numerous Blessings of Heaven upon the Society, the result of our united and unfeigned prayers, they may be made sensible that their labour is not spent in vain upon their end.

Your most humble servants

CHARLES DICKINSON App. C. GEORGE BALFOUR [201] WILL'M BROWNE HENRY BULL SAMUEL PHILLIPS [186] SAMUEL BROWN SAM'LL ALBRO App. C. JOSEPH SMITH	*The principal inhabitants of Narraganset in communion with the Church of England*

In consequence of the failure to appear of the missionary, the Rev. William Guy, appointed in response to the above petition, a still more numerously signed letter, renewing the application for a settled minister, was sent to the Society, from Narragansett, about a year later, as follows:

Naraganset in the Colony of Rhode Island in America, September 13, 1716

UPON information that there was one Mr. Guy appointed minister for this place, we promised ourselves in a little time to see the triumphs of Religion, Virtue and Knowledge over the prostrate Ruin of Atheism, Vice and Ignorance; But behold, to the frustration of our vain hopes, after all our impatience for that Gentleman's coming, we now understand that he designs to remain in Carolina, notwithstanding the society's order for his settlement here, whereby we are become again the ridicule of our enemies, who insult us upon the disappointment, and most maliciously affirm that we are only trifled with, wherefor we presume again to renew our most humble and importunate application to those Generous lovers of mankind, the patrons of religion, and most earnestly intreat the Hon'ble society still to commiserate our care, and make our destitute condition the continued object of their compassion, by sending an ingenious Gentleman to serve and advance the interest of Religion in this place; for the stated lecture that Mr. Honyman deserves [*sic*] keeps up the face of religion among us, yet it cannot be presumed to answer the end of a constant ministry which is the setting and gathering of a church, and which that would in a little time most certainly do here, to a very wonderful perfection. But then, as this place well deserves, so will it engross the constant labours of a fixed minister, and therefore those persons must be concluded to present the Hon'ble Society, with very mistaken notions of this place, who suggest that one minister can serve it, and those far distant places from it, that we understand were in Mr. Guy's commission, and therefore we most humbly beg that a minister may particularly be appointed for us, and we can, with greater confidence, assure the Hon'ble Society that there is the highest probability that they would quickly perceive the happy fruits of their pious care, and be made very sensible that their labour had not been spent in vain. We desire you to lay this, with our humble duty, before the Hon'ble Society, and to assure them, in our names, that we are, with the

greatest veneration and esteem their, as we subscribe ourselves,

Your most obedient and most humble servants,

CHARLES DICKINSON	*Members of the Church of England in Narraganset*
SAM^LL ALBRO	
GEORGE BALFOUR	
SAMUELL BROWN	
JOHN ALBRO	
GABRIEL BERNON	
JOSEPH SMITH	
JOHN BUCKMASTER, *senior*	
JOHN BUCKMASTER, *junior*	
SAM^LL PHILLIPS	
THO^S PHILLIPS	
CHRISTOP^R PHILLIPS	
JOHN KELTRIDGE	
WILLIAM BROWNE	

I being fully convinced of the truth of the assertions contained in this letter, do heartily concur in the petition of it. JAMES HONYMAN

45 "*Until his death, in* 1751."

Although Mr. Guy seemed reluctant to remove from Charleston to Narragansett, when first appointed to that station, in, apparently, the early part of 1716, yet it is related by Humphreys (*Historical Account*, pp. 324-6), that, in 1817, he entered upon the mission with much zeal. The members of the Church of England, living there, received him with many tokens of joy, presently providing him with a convenient house. But, probably, his heart was never weaned from the South. Contracting certain indispositions, on account of the climate of Rhode Island, he was shortly, in 1718, retransferred to South Carolina, his last recorded official act in Narragansett bearing the date of "Sep^t. ye 28th 1718." Mr. Guy's subsequent ministry of thirty-three years, in the single parish of St. Andrew's, relieves him from any suspicion of fickleness of character, raised by the brevity of his stay in Narragansett. It was during that period, in 1731, that, in response to an appeal from the Governor of the Bahamas, by reason

of "the extream want of a minister" there, he spent some months, most self-sacrificingly and usefully, in those islands, baptizing one hundred and twenty-eight adults and children, administering the Holy Communion, marrying, and visiting the sick.

46 "*The first entry in the Church Records.*"
The title-page of the Record Book reads: "*Quem Deus Conservat. The Register Book Belonging to the Church of St. Paul's in Narragansett. Bought in Boston by Thos: Phillips.*" Below, on the same page, the title is substantially repeated, with the date 1720. The book is bound in vellum, originally, no doubt, white, although now stained and discoloured by age. It bears, in its binding, by a pleasant coincidence, an almost exact resemblance to the still more antique Parish Record Book of *Wickford Old Church*, Essex, England, whence came the name of the Narragansett village. Accounts of the first wardens and vestry-men of St. Paul's will be found below, in connection with entries, in the Parish Register, involving their names, except in the cases of John Keltridge and Thomas Lillibridge, concerning whom no record appears to be extant, save that the latter is mentioned in the records of Trinity Church, Newport, from 1699 to 1719.

47 "*On the same day.*"
At the same meeting Mr. Thomas Phillips was chosen register and Moses Parr sexton. The early records of the Church, for many years, appear to be in the handwriting of Mr. Phillips, who did not die until 1772, when it is recorded that, on January 19, the Rev. Mr. Fayerweather "was sent for to bury, in St. Paul's Church yard, the Corpse of Mr. Thomas Phillips and tho' the severest day imaginable, on account of Snow and tempest, Mr. F. officiated at the Grave and preached a short discourse." Mr. Parr, "the first sexton of St. Paul's Church, dyed verry sudainly," July 31, 1723. "Jno Eldred, Esq. Assistant," also called *Captain* John Eldred, was the officer who administered the above oaths.

48 "*Anna Donnison and Elizabeth Donnison.*" The presence of the Donison family in Providence, during the eighteenth century, is further shown by an entry in the North Kingstown Records, "Jonathan Donison, of Providence, son of Capt. William, deceased [perhaps a brother of Anna and Elizabeth], and Avis Huling of North Kingstown, married by George Thomas, Justice of the Peace, Aug. 8, 1773."

49 "*An ancient and honourable family of Rochelle.*" Mr. Willian D. Ely, of Providence, who has given much time and study to the family history of the Bernons, has furnished the following genealogy of the La Rochelle branch of the family, from the early part of the fourteenth century: Räoul Bernon married Charlotte de Talmant, daughter of Sire Helie, an ancient mayor of La Rochelle. Nicolas Bernon, son of Räoul, was chosen mayor of La Rochelle, in 1357. He married Jeanne de Manleon. Jehan Bernon, son of Nicolas, mayor in 1398, married, in 1399, Jeanne Trongure. Jean Thomas Bernon, son of Jehan, was Sieur de Bernonville and of Bernonière. He married Marie Marais, in 1435. André Bernon, son of Jean Thomas, married, March 3, 1476, Louise Sarot. André had two sons, Pierre and Jean. Jean Bernon, second son of André, married Perette Dorin. André Bernon, only son of Jean, married Catherine du Boucher, in 1545. Leonard Bernon, son of André, married Françoise Carré, in 1578. André Bernon, son of Leonard, married (1) Jeane Lescour, and (2) Marie Papin, in 1605. André Bernon, son of André, married Suzanne Guillemard in 1631. Gabriel Bernon, son of André, married (1) Esther Le Roy, in 1673, and (2) Mary Harris, of Providence, Rhode Island, in 1712, a daughter of Thomas Harris and a grand-niece of William Harris, the companion of Roger Williams.

Gabriel's brother André married Esther Du Pont, and had a daughter, Marie Sarra, whose portrait, copied for the late Governor Dyer from a picture in the possession of the Bernon family at La Rochelle, France, is here reproduced. Suzanne, sister of Gabriel and André,

also married into the Du Pont family. Marie Sarra married her cousin, Paul Du Pont, 2nd, having three children, Paul François, Marie Anna Sarra, and Françoise.

50 "*Returned to Providence.*"

The successive residences of Mr. Bernon in America, as given by Austin in the *Geneal. Dict. of Rhode Island* (pp. 19, 20) and also gathered from ancient documents, are as follows:

On July 5, 1688, he arrived in Boston, in the ship *Delphin*, from Gravesend, remaining there about nine years, during which time he engaged in the manufacture of rosin and salt, made two voyages to England for commercial purposes and obtained a confirmation of a large tract of land at Oxford, Massachusetts, upon which he ultimately built a grist-mill. About 1697 he removed from Boston to Newport, where, in 1699, he was a signer of a petition to the Earl of Bellomont, the recently arrived Governor of Massachusetts Bay and New York, for the establishment of a Church of England church in Newport, and where, June 14, 1710, his first wife is said to have died, her grave-stone in Newport cemetery being still to be seen. But about the same date and, presumably, somewhat previously to it, he removed to Providence, being described in a deed of June 16, 1710, as "of Providence, merchant," where, in 1712, he married his second wife. The Providence residence of Mr. Bernon, at this time, or, perhaps, somewhat later, was directly opposite St. John's Church, on North Main Street. Some time between 1712 and 1716, in which year he describes himself, in a letter, "as one of the "Members of the Church of England in Narragansett," he took up his residence at Wickford, or near it, where, at various dates, from October 20, 1709, to July 7, 1712, he had already purchased lots of land, from Lodowick Updike, Joseph Austin, and Joseph Smith, building a wharf and a warehouse on one of them, presumably the one still called, by old people, the "Bernon lot," on the south side of Washington Street, near Gold Street. In 1718 he was elected a vestry-man of St. Paul's Church, Narragan-

sett. By August 10, 1719, when he described himself (in a deed conveying his largest tract of Kingstown land, to Stephen Hazard), as "of Providence, merchant," he had returned to that town, where he appears to have lived continuously, until his death in 1736. Perhaps, however, at some period, he passed considerable time at Oxford, Massachusetts, where he had a large house, but, probably, not a legal residence.

51 "*The only veritable sketch.*"

An important paper on the Huguenots, embracing a sketch of Gabriel Bernon in his public character, was prepared by one of his descendants, Miss Esther Bernon Carpenter, and read before the Rhode Island Historical Society in the autumn of 1885, being published by the Society soon afterwards. In Dr. Charles W. Baird's *History of the Huguenot Emigration to America* is contained the most accurate and interesting notice of the Bernons, which has yet appeared. In Daniels's *History of the French Settlements of Oxford* there are, also, many interesting extracts from the Bernon papers.

Among the well-known families in Rhode Island, lineally descended from Gabriel Bernon, are the Tourtellots of Newport and Glocester, the Whipples of Cumberland, the Coddingtons of Newport, the Crawfords and the Allens of Providence, the Helmes of South Kingstown and the Carpenters of North Kingstown.

The descent of the Crawfords and the Allens is as follows: Gideon Crawford, born January 29, 1709, married Mary Bernon, daughter of Gabriel Bernon. His brother, Joseph Crawford, born in 1712, married Susanne Bernon, daughter of Gabriel Bernon.

Zachariah Allen, born March 21, 1739, married (1) Sarah Crawford, daughter of Gideon and Mary (Bernon) Crawford, August 9, 1772; she died December 17, 1772, without issue. (2) Candace Crawford, daughter of Joseph Crawford and Susanne (Bernon) Crawford, September 26, 1773; the second wife being a *cousin* of the first; died 1776. (3) Anne, daughter of Joseph and Susanne (Bernon) Crawford, a sister of his second wife, June, 1778.

Zachariah Allen, LL.D. (late President of Rhode Island Historical Society), born September 15, 1795, was the seventh child of Zachariah Allen and Anne Crawford (daughter of Joseph Crawford), the *third* wife of his father.

52 "*Samuel Shute, Esq.*"

The following, in continuation of the heading of this Petition, immediately after the name of Shute, is taken from the original *broadsheet* among the Bernon papers: "Captain General and Governor in Chief, in and over His Majesty's Province of the *Massachusetts Bay*, in *New England*, and to the Honourable His Majesty's Council, and House of Representatives in General Court assembled at *Boston*, *November* 1720."

Samuel Shute was Governor of Massachusetts Bay from 1716 to 1727.

53 "*Joseph Dudley, Esq., and the Hon. William Stoughton, Esq.*"

For notices of Joseph Dudley and William Stoughton, see Note 30. Dudley had died just before the presenting of this Petition. Stoughton had died long before, in 1701.

54 "*An Episcopal Church in Providence.*"

Three of the colonial churches of Rhode Island owe their origin or early growth, in a large degree, to the energy and devotion of Gabriel Bernon. The first formal movement for the formation of Trinity Church, Newport (Note 50), was the Petition of September 26, 1699, to the Earl of Bellomont, of which he was the first signer and probably the author. It is as follows:

To his Excellency RICHARD, Earle of BELLOMONT, &c.
The humble Petition of the PEOPLE of the CHURCH OF ENGLAND now resident in Rhode Island,

SHEWETH That your Petitioners and others inhabiting within this Island having agreed and concluded to erect a church for the Worship of God according to the discipline of the Church of England and tho' all are disposed and ready to give all the encouragement we possibly can to a Pious and learned Minister to settle and

abide amongst us, yet by reason we are not in a capacity to contribute to such an hon^ble Mentenance as may be requisite and expedient; YOUR PETITIONERS therefore humbly pray that your Lordship will be pleased so farr to favour our undertakings as to intercede with his Maj^ty for his gracious letters to this Government, on our behalfe to protect and encourage us and that some assistance towards the present mentenance of a Minister among us may be granted as your Excellency in your great wisdome shall think most meet, and that your Excellency will also be pleased to write in our behalfe and favour to the Lords of the Council of Trade and Plantations, or to such Ministers of state as your Excellency shall judge convenient in and about the premises.

And your Petitioners as in duty bound will ever pray &c.

GABRIEL BERNON WM. BRINLEY
PIERE AYROULD ROBERT GARDINER
& twelve others

(Arnold's *History of Rhode Island* (Appendix G), i. 559.)

As late as 1719, Mr. Bernon was a pewholder in Trinity Church and his sons-in-law, Adam Powell and William Coddington, were its vestry-men or church wardens. As to the Church in Narragansett, it has already been seen that Gabriel Bernon was one of the signers of the letter sent thence, in 1716, to representatives of the S. P. G. begging for a minister for St. Paul's, and that he was, in 1718, a member of its first vestry, of which there is a record. The letters above, in the text, attest the leading part taken by him in the foundation of King's Church (afterwards St. John's), in Providence. So disinterested and well-informed a witness as Governor Arnold (*History of Rhode Island*, ii. 76) declares: "The first Episcopal Church in Providence and the third in the colony, as it then existed, owed its origin to the persevering piety of Gabriel Bernon, the first signer of the petition for Trinity Church, Newport, twenty-five years before." In another, indirect, way the transmitted churchly influence of Bernon inured to the advantage of the Church in Southern New England. His granddaughter, Elizabeth Powell, second wife of the Rev. Samuel Seabury, of New

London, had his son Samuel, the future first Bishop of Connecticut and Rhode Island, from a child of three and a half years, under her constant care and Christian nurture.

55 "*Collector Kay.*"

Nathaniel Kay, Collector of Customs, in Newport, for many years from the accession of Queen Anne, in 1702, was a liberal benefactor of the Church throughout the Colony. An account of him will be found in the succeeding sketch of Trinity Church, Newport.

56 "*James MacSparran.*"

This letter of Mr. MacSparran and two or three more are inserted here somewhat out of their regular chronological order, on account of their relation to Mr. Bernon.

The query has sometimes been raised as to whether the first Church service in Providence was held by Mr. MacSparran or by Mr. Honyman. According to a pamphlet published by the *United Society* of St. John's Church and cited by Mr. Updike, in a note, attached to the sketch of that church, below, Mr. Honyman preached in Providence as early as 1720, a date previous to the arrival of Mr. MacSparran in Narragansett, unless, as it is quite probable, the time given is merely an approximation. Dr. Humphreys, in his *Historical Account* (pp. 320, 321), remarks, somewhat indefinitely, concerning Mr. Honyman, in treating his work between 1712 and 1722, "About this time he represented also very earnestly to the Society the want of a Missionary at a town called *Providence*.... He visited this Place and preached here to the greatest Number of People that he ever had together since he came to America." Arnold (*History of Rhode Island*, ii. 76) declares, in a note, "Dr. Humphreys assigns that honour [of being the first to conduct public Church service in Providence] to Honyman, and MacSparran claims it for himself in *America Dissected*, written in 1752. The Bernon Papers [the letters above, in the text] settle the question in favour of the latter." Inasmuch as Dr. MacSparran, as cited by Arnold, asserts, with an evident knowledge of all the facts, "I was the first

Episcopal minister that ever preached at Providence," alluding, no doubt, to his appointment for July 11, 1721, and, in view of the indeterminateness of Mr. Honyman's earliest ministration there, the verdict of Governor Arnold may be accepted as final.

57 "*The Presbyterians.*"

The establishment of the Presbyterians or Congregationalists in Providence, although remarkably nearly contemporaneous with that of the Episcopal Church, is supposed to have slightly antedated it. It was about the year 1720 that the first efforts to that end were set on foot. Regard being had to the original attitude of the Massachusetts Bay Puritans towards the colony of Roger Williams, it is not so remarkable that they did not sooner organize themselves there as that they felt encouraged to do it so soon. The first movement in that direction occurred in Massachusetts, Rhode Island appearing to have been regarded there as missionary ground, although it is likely that a considerable number of the inhabitants of Providence had not alienated themselves from the worship and order of their earlier days and welcomed the advent of the old society. An agent was, accordingly, appointed to collect funds in Massachusetts and Connecticut for building a meeting-house in the Rhode Island town. In 1723 a lot was procured and a plain, square house was erected, since known as the *Town House*. It was not until a year or two later that the first regular pastor was ordained, the Rev. Josiah Cotton.

58 "*Colonel Whipple.*"

The fact that Mr. Honyman was, at this date, unacquainted with so prominent a promoter of Episcopacy in Providence, and so substantial a contributor to the new church in the following year, as Colonel Joseph Whipple—one of "the three chief men" of Providence (see Bernon letter farther on)—confirms the conclusion of Note 56 that he had not as yet officiated in the town.

59 "*Mr. Powel.*"
Adam Powell, a son-in-law of Mr. Bernon, had been elected a church-warden of Trinity Parish in the preceding May.

60 "*James Honyman.*"
An account of the career of Mr. Honyman, missionary of the Society for the Propagation of the Gospel, at Trinity Church, Newport, from 1704 until his death in 1750, will be found with the sketch of that church, below.

61 "*The like affair at Bristol.*"
It is well known that Mr. MacSparran, when about twenty-five years of age, being at that period a licentiate of the Presbytery of Scotland, acted, for nearly a year, as pastor of the Congregational Church at Bristol. A difference having arisen between him and a portion of the church, a considerable number of his friends became disaffected to it, in view of what they considered his unwarranted treatment, and took part in the movement made, about that time, by the Church of England settlers, for the foundation of St. Michael's Church.

When he returned from abroad, in 1721, in English orders, one of the places at which his commission from the S. P. G. provided that he should officiate, in addition to his principal charge at Narragansett, was Bristol. A knowledge of these circumstances affords a ready hint at the nature of the unpleasantness, to which his connection with the new undertaking, at that town,—what he calls "becoming the mock of malice,"—subjected him.

Swansea, Massachusetts, was another point originally committed, by the Society, to Mr. MacSparran's care and was the object of his contemplated journey, alluded to a little lower down in this letter. In 1712-14 that station had been served by the Rev. Thomas Eager, a missionary of the Society at Braintree, Massachusetts. More than a century after the letter of Mr. MacSparran, in 1846, Christ Church was organized at Swansea, as if by the germination of the seed sown so long be-

fore by faithful men, and now possesses a very beautiful new stone church.

62 "*Mr. Jink.*"

Joseph Jenckes[33] (born 1656, died June 15, 1740) married (1) Martha Brown, by whom he had nine children, and (2) Mrs. Alice Dexter, without issue. He was Deputy Governor of the Colony from 1715 to 1727 and Governor from 1727 to 1732. In 1720 he was appointed agent in England, in connection with disputes between this Colony, Connecticut, and Massachusetts.

63 "*Judge Waterman.*"

Richard Waterman, son of Nathaniel, son of the original Richard, is, probably, the one here called *Judge Waterman*, born about 1668, died August 3, 1744. He was a Justice of the Peace, Deputy, Assistant, and Town Clerk of Providence for forty years, 1715-55.

64 "*Mr. Orem.*"

The Rev. James Orem was stationed in Bristol, by the Society for the Propagation of the Gospel, in 1721-2. He will be further referred to in the sketch of St. Michael's Church, in that town.

65 "*Mr. Picket.*"

This is evidently, by a familiar kind of corruption, the Rev. George Pigot, referred to by his proper name, a few pages farther on. A brief account of him will be found below, in connection with an entry of May 17, 1745, in the Parish Register (Vol. i. p. 243).

66 "*Mr. Usher.*"

The Rev. John Usher was born about 1689, being a son of the Lieutenant-Governor of New Hampshire and a graduate of Harvard College. An account of him will be found below, in the sketch of St. Michael's Church, Bristol.

67 "*The Bishop of London.*"

The Bishop of London, from 1714 to his death in 1723, was John Robinson, who was born in 1650, at Cleasby,

in Yorkshire, and was educated at Oriel College, Oxford. He was, successively, ambassador to Sweden, dean of Windsor, and prebendary of Canterbury. In 1710 he was preferred to the bishopric of Bristol, whence he was translated to the see of London, upon the death of Bishop Compton. His scholarship and beneficence were exhibited, among other ways, by his collaboration with the Chaplain to the King of Prussia, in 1715, in the translation of the Prayer Book into German and his undertaking the cost of printing fifteen hundred copies of the work for the use of the *Palatines* in the Province of New York, as a gift to the Society.

68 "*Learned men.*"

This reference to the intellectual status of Providence, in, or previously to, 1722, is entertaining and enlightening, as well as somewhat unique.

Samuel Wilkinson was a son of Lawrence Wilkinson, "officer in arms," the original settler of that name, in Providence, from Lanchester, Durham, England, about 1657. Samuel, "the old man," was born about 1650 and died August 27, 1727. He was a Quaker and had edge tools, worth twenty-one shillings, taken from him, in 1707, to pay a fine of twelve shillings for not training.

William Wilkinson, "the greatest preacher among the Quakers," born August 1, 1680, was a son of the above Samuel and early became a Friend. In 1708 he sailed for Barbadoes, having a tempestuous voyage of thirty-three days. Later he went to England, marrying in Yorkshire and settling in London, where he had a house, never, so far as is known, returning to America. He had a taste for religious controversy and published one or two works of that nature. That he, however, preserved a spirit unembittered towards those with whom he differed, is shown by an extant manuscript letter of his, written from London, in 1721, it being the last preserved trace of his existence and relating to the theological discussion, with Governor Jenckes, alluded to in the text.

London ye 6th month; 3rd, 1721

HONOURED FFATHER, SAM^LL WILKINSON;

YOURS of ye 5th of June per our kinsman Joseph Smith came Safe as did he also and lodges at my house. . . . I received a letter, per Joseph Smith, from sister Susanna and one from Stephen Hopkings [*a lad, son of his sister Ruth and himself the future Commodore*] both which I think to answer before winter. My last to thee was per Joseph Jenkes, who, I understand was got well home, which I am glad to hear. Give my love to him. My Book, in answer to his, is now printed and will come out about two weeks after this. . . . I hope it will prove a full answer. . . . From thy loving son,

WILLIAM WILKINSON

69 "*Jonathan Sprague.*"

Mr. Sprague was born May 28, 1648, and died in September, 1741. His first appearance in Providence was in 1675, or soon after that year, when he inherited sixty acres from his father, William Sprague. In 1687, he was fined for refusing to take oath as a juryman. He occupied a prominent position in the Colony, being, at different periods, a deputy, a justice of the peace, a speaker of the House of Deputies, and clerk of the Assembly. He also preached, as an exhorter, but was not ordained. In February, 1722, he sent a long epistle to the three Presbyterian divines of Massachusetts, mentioned in the text, in reply to one addressed by them to himself and other citizens, concerning the establishment of one of their churches in Providence. Speaking in behalf of himself and other Baptists, he disclaimed the necessity for such a movement, in forcible terms.

70 "*Harris.*"

In the absence of any Christian name before the surname of Harris, it does not appear possible to identify the particular one intended. There were, at about that date, in Providence, five Harrises of prominence, Thomas, Richard, Nicholas, William, and Henry, grandsons of the original Thomas, and two, Andrew and Toleration,

grandsons of his brother, the original William, the companion in emigration and settlement, and at times the adversary, of Roger Williams.

71 "*John Danforth, Peter Tacher, Joseph Belcher.*" The Rev. John Danforth (born November 8, 1660, died May 26, 1730) was a nephew of Colonial Deputy Governor Thomas Danforth, and a son of the Rev. Samuel Danforth, of Roxbury, Massachusetts. He was pastor of the Congregational Society of Dorchester from 1682 until his death, and a man of great learning, having an uncommon acquaintance with mathematics and a taste for poetry. He published a large number of sermons with very characteristic titles, such as *The Vile Profanations of Prosperity by the Degenerate among the People of God* and *The Blackness of Sins against Light*, occasionally annexing to them original poems.

The Rev. Peter Thacher (born 1651, died December 17, 1727) was pastor of the Congregational Society in Milton, Massachusetts, from 1681 to the time of his death. He was eminent as a preacher, publishing a number of sermons, the manuscript of his *Convention Sermon* (1711) being preserved in the Library of the Massachusetts Historical Society.

The third commissioner, the Rev. Joseph Belcher (born in Milton, Mass., in 1688, died in 1723), was pastor at Dedham from 1693 until his death. He may have been brother of Governor Jonathan Belcher, of Massachusetts and New Jersey, referred to in both the text and a note, in Letter I of *America Dissected*, in Appendix A, and, if so, was a son of Andrew Belcher, a member of the Provincial Council and a gentleman of large estate.

72 "*Mr. Winsor, Mr. James Brown, Mr. Hakin.*" The Rev. Samuel Winsor (born November 18, 1677, died November 17, 1758) was a son of Samuel and Mercy Winsor and a grandson of Roger Williams. He was ordained pastor of the First Baptist Church, in Providence, in 1733, retaining that office until his death. He is said to have preached much against the payment

of ministers, being accustomed to refuse invitations to Sunday dinners, lest they might be regarded as a consideration for his sermons. His son, Samuel, succeeded him in the pastorate.

The Rev. James Brown (born 1666, died October 28, 1732) was a grandson of Chad Brown, the first settled pastor of the First Baptist Church, and himself became pastor in 1726, continuing in office until his death. From Mr. Bernon's characterizing these men as "great preachers," it is evident that they were so esteemed before entering upon the charge of the church, inasmuch as Ebenezer Jenckes, a brother of Governor Jenckes, had been, at the date of this letter, its pastor for three years, so continuing until his death in 1726.

In the absence of a Christian name, it is not easy to identify "Mr. Hakin." He was, probably, one of the three sons, John, William, and Edward, of the original William Hawkins, who acquired land in Providence in 1638, of whom John, who died in 1726, was fined, in 1687, for refusing to take oath as a juryman. There were, at that period, also several adult grandsons of William Hawkins.

72* "*Mr. Outram, mathematician.*"

The name of *Outram* has not, as yet, been discovered among the early settlers of Providence. Among those who were admitted freemen of the Colony of Rhode Island and Providence Plantations, at the session of the Assembly, held May 1, 1722, there was, however, a *William Antrim*, of Providence. In view of the very careless spelling of names at that period, with only a general reference to their ordinary pronunciation (as especially illustrated in the passage of the text under consideration), and of the appearance of Mr. Antrim (or Antrem) in Providence, in the same year as that of the writing of Mr. Bernon's letter, it has been judged that the similarity of the sound of his name to that of the more familiar Outram may point to identity between the two. It is not known that he was a mathematician, but the fact that, when many were too illiterate to sign

their names, his signature to an existing instrument is in a fair hand, indicates his possession of education.

73 "*Tilliness, Power, good Harris, merchant.*"
Of these "sober men," it may be said, although, in the absence of Christian names, with a degree of uncertainty, that Mr. Tilliness may have been one of three sons of the original Pardon Tillinghast, Philip, Benjamin, and Joseph, all of whom were designated *merchants*, and that Mr. Power was Captain Nicholas Power (born 1673, died May 18, 1734), a grandson of the original Nicholas Power, one of the thirty-nine signers of the Compact of July 27, 1640, for good government at Providence. Captain Power was an *Assistant* for eleven years and one of those to whom was addressed the letter of the three Presbyterian ministers, Danforth, Thacher, and Belcher, alluded to in the text and in Note 69. Mr. Harris is, quite probably, Andrew Harris (born February 4, 1677, died December 20, 1725), a grandson of the original William Harris, and referred to in Note 70. He was a bachelor and, according to the inventory of his estate, possessed property to the, at that period, somewhat uncommon extent of over five thousand pounds, a portion of it being "money due on book," in accordance with the description of him, in the text, as a *merchant*. He was so much trusted by the freemen of Providence, as to be appointed financial agent to let out the Colony's bills of credit.

74 "*Mr. Joseph Brown, . . . Mr. Nathaniel Brown.*"
Captain Joseph Brown (born about 1678, died July 20, 1742) was a son of Henry and Waite Brown, the latter a daughter of Richard Waterman. Until about fifty years of age he lived at Providence and later at Attleborough, Massachusetts, and Smithfield, Rhode Island. The efforts of himself and others, in 1729, to have Attleborough annexed to Rhode Island, "supposing themselves to be part thereof," led to a movement for settling the Colony line and may have some connection with the attributing to him, in the text, of "good service to the country of Massachusetts and all New Eng-

land." His having already "bought . . . the rites and ceremonies of the Church of England" may refer to his purchase of a Prayer Book, as a part of its title is *Rites and Ceremonies of the Church according to the Use of the Church of England.* The Benjamin and Joseph Brown, whose names are among the signers of a letter of March 4, 1754, from King's Church, Providence, to the Society for the Propagation of the Gospel may, with great probability, have been the two sons, of that name, of Captain Brown, born, respectively, in 1717 and 1727. "Nathaniel Brown, his brother, that hath given and favoured us the ground to set this [King's] Church upon" is not named among the brothers of Captain Joseph Brown. In a preceding letter of Mr. MacSparran, July 2, 1721, he is called "Mr. Nathaniel Brown of Kittlepoint." As will be seen below, he was imprisoned at Bristol, in 1724-5, together with Joseph Brown (probably the *Captain* Joseph Brown mentioned in the text) and others, for "refusing to pay towards the Support of ye Dissenting teacher" in Rehoboth. In the record of that event he is called "Captain Nathaniel Brown, one of ye cch. wardens of Providence." *Kettle Point*, three miles south of Providence Bridge, was, at that period, in Plymouth Colony. In 1737, Nathaniel Brown was married to Mary Bernon, widow of Gabriel Bernon.

75 "*A lady of a good family.*"

The wife of the Rev. George Pigot, whom he married about 1717, while she was yet a minor, was Sarah, only child of Francis Carr, who had been, previously to his decease, a shipwright of Newport. Mr. Pigot was for some time, before his ordination about 1722, a schoolmaster in that town. Mrs. Pigot having inherited from her father extensive lands in Warwick, about twelve miles from Providence, her husband, on becoming rector of King's Church, built upon them, about 1723, for a residence, a large house of two stories, the ruins of which are still visible. Upon a shore lot belonging to her was, also, set up again, about 1726, as "Coeset Church," the original building of Trinity Church, Newport. The Carr

family was, from the beginning, interested in the latter parish, Robert Carr, a cousin of Francis, mentioning in his will made in 1703, "a piece of land I gave to set a Church of England on." One of the wives of the Rev. James Honyman was a daughter of this Robert, and his widow, in her will made in 1722, devised "to grandson James Honyman all lands and houses." The Honymans owned the land on both sides of Church Street, or, as it was called for seventy years, *Honyman's Lane.*

76 "*Mary Harris.*"
The second wife of Gabriel Bernon was a granddaughter of the original *Thomas Harris* and, therefore, a *grand-niece*, not a *granddaughter*, of his brother William. (Notes 49, 70.)

77 "*The only son of Mr. Bernon.*"
The oldest child and only son of Gabriel Bernon, by his first wife, was born, probably, in 1674 and not later than 1675, and named Gabriel. He died unmarried in 1706. His oldest child and only son by his second wife, born about 1713, was also named Gabriel, and died young, unmarried.

78 "*The great-grandchildren of Mr. Bernon.*"
Since the publication of *The Huguenots in France and America*, the Bernon *Psalm Book* and the *Gold Rattle*, at that period in the possession of Willet Carpenter, Esq., have passed to his granddaughters, the daughters of the late Rev. James H. Carpenter, and been transferred by them to the Museum of the Rhode Island Historical Society, where they are treasured with exceeding care. The ancient sword or rapier, then the property of the late Governor Philip Allen, has now become that of his grandson, Philip Allen, of Providence. Mrs. Henry G. Russell, of Warwick, Rhode Island, has inherited from her mother, the late Mrs. Moses Brown Ives, herself a lineal descendant of Gabriel Bernon and an enthusiastic cherisher of his memory, two straight-backed chairs, formerly belonging to him and once in the possession of other descendants, the Whipples, of Cumberland. Mrs. Russell has,

also (once the property of the old Huguenot), a porcelain vase, a long-handled silver soup spoon, and a Bible. The late Mrs. William Ames, of Providence, and Mrs. Charles S. Sargent, of Boston, have several souvenirs of their ancestor, the one, two or three pieces of furniture, and the other, three small pieces of plate (a fluted sauce-boat, a cream pitcher, and a soup ladle). Mr. William D. Ely, of Providence, possesses several Bernon relics and a large mass of papers, among them two manuscript letters of Bishop Berkeley, all formerly belonging to his late father-in-law, Zachariah Allen, Esq. Mrs. J. Carter Brown, of Providence, also, has a silver cream-pot of Suzanne Bernon's, marked with her initials.

79 "*The ninety-second year of his age.*"
Governor Arnold, in the *History of Rhode Island* (ii. 116), remarks, in connection with the "throat distemper" prevailing in the spring of 1735-6, "Among the losses sustained by this colony, but whether from the prevailing epidemic or not is unknown, was that of Gabriel Bernon, the distinguished Huguenot, who for nearly forty years had been a resident of Rhode Island. The first three Episcopal churches in the colony owed their origin to his untiring zeal. He died at the advanced age of ninety-one years and ten months, and was buried beneath St. John's Church, with unusual marks of respect."

80 "*The Episcopal Church at Providence.*"
A bronze mural tablet, in honour of this excellent man, has been set up in the nave of St. John's Church, bearing the following inscription:

IN MEMORY
OF
GABRIEL BERNON
SON OF ANDRÉ AND SUZANNE BERNON
BORN AT LA ROCHELLE, FRANCE, APRIL 6, A. D. 1644
A HUGUENOT
AFTER TWO YEARS IMPRISONMENT FOR HIS
RELIGIOUS FAITH
PREVIOUS TO THE REVOCATION OF
THE EDICT OF NANTES

HE TOOK REFUGE IN ENGLAND AND CAME TO AMERICA
A. D. 1688
HERE HE CONTINUED STEADFAST IN PROMOTING
THE HONOUR OF THE CHURCH
AND THE GLORY OF GOD
IT IS RECORDED IN THE HISTORY OF RHODE ISLAND THAT
"TO THE PERSEVERING PIETY AND UNTIRING ZEAL OF
GABRIEL BERNON
THE FIRST THREE EPISCOPAL CHURCHES IN RHODE ISLAND
OWED THEIR ORIGIN"
KING'S, NOW ST. JOHN'S CHURCH, PROVIDENCE
FOUNDED A. D. 1722, BEING ONE OF THEM
HE DIED IN THE FAITH ONCE DELIVERED TO THE SAINTS
FEB. 1, A. D. 1736. ÆT. 92
AND IS BURIED BENEATH THIS CHURCH

"EVERYONE THAT HATH FORSAKEN HOUSES, OR BRETHREN, OR SISTERS, OR FATHER, OR MOTHER, OR WIFE, OR CHILDREN, OR LANDS, FOR MY NAME'S SAKE, SHALL RECEIVE AN HUNDRED-FOLD, AND SHALL INHERIT ETERNAL LIFE." ST. MATT.

81 "*Gabriel Turtellot.*"

The author of *The Huguenots in France and America* seems here to have fallen into an error in respect to the Christian name of the Tourtellot who became a son-in-law of Gabriel Bernon. *Abraham* Tourtellot, who married Mr. Bernon's eldest daughter Mary, in 1693, or slightly previously to it, was born in Bordeaux, France, and arrived in Boston in 1687, in advance of his future father-in-law. He was called a *French merchant*, being also a ship master, and lived in Roxbury, Massachusetts, and Newport, Rhode Island. The first of the three children of Abraham and Mary was Gabriel, born in Roxbury, September 24, 1694, who, while yet unmarried, was, along with his father, lost at sea. Esther, the second child, was born, also at Roxbury, June 12, 1696, marrying, in 1716, Israel Harding. The third child, Abraham, born probably at Newport, whither his father went, in 1697, with Mr. Bernon, left Newport for Providence and, later, for Glocester, Rhode Island. He married three times and had twelve children, of whom seven were sons, the progenitors of the numerous Tourtellots in Rhode Island and Massachusetts.

82 "*The Lucases, Ayraults, Le Moines, Chadseys, Tourjés, Tarbeaux, Frys, and Nicholses.*"

Augustus Lucas, a Huguenot, emigrated from France and settled in Newport not later than 1698, probably considerably earlier, his second wife being a granddaughter of Eliot, the *Apostle of the Indians*. Their daughter, Barsheba, married George Johnston and, later, Matthew Robinson, Esq., then of Newport and afterwards of Narragansett. Augustus Johnston was a son of George and Barsheba, becoming Attorney-General of the colony of Rhode Island and giving his name to the town of Johnston. (See Note 430.)

Pierre Ayrault, physician, fled from Angers, France, about 1686. He is believed to have been a descendant of the Pierre Ayrault (born in Angers 1536, died in 1601) who became an advocate in Paris, an eminent orator, a writer and a jurisconsult, and who has been styled "la première victime des Jésuites en France." The manner in which René, a son of this old Pierre, was misled by the Jesuits and introduced into their order, when sixteen years of age, to the unbounded grief of his father, has been graphically portrayed by Paul De Musset in a pamphlet sketch of the Advocate and his son. The Ayraults were evidently, for many generations, quite notable people in France. In company with about forty-five Huguenot refugee families, Dr. Ayrault settled in the section still designated *Frenchtown* in the southern part of East Greenwich, Rhode Island, where they supposed that they had become proprietors of several thousand acres of land. Their title being, however, disputed by earlier settlers of the region, most of the French, to their large loss, withdrew, Dr. Ayrault being among the few to stand their ground. His name appears, next below Gabriel Bernon's, on the petition of 1699 for the establishment of the Church of England in Newport. He is mentioned, also, by Madam Knight, in her *Journal* of 1704, as joining her at Havens' Tavern, on her journey to New York. (Notes 4, 5.) Dr. Ayrault's second son, Daniel, had seven sons, from some of whom it is probable that the Ayraults now living, in America, are descended.

A number of the early members of the family are buried with the Updikes at Wickford.

The LeMoines, by a familiar class of lingual corruptions, early became the Mawneys, Dr. MacSparran, in 1743 (*Diary*, p. 8), speaking of "Colonel *Mauny*." Among the well-known descendants of the Mawneys of Frenchtown are the Potters of Kingston, one of them, Judge Elisha R. Potter, being the author of the *Early History of Narragansett*.

The Chadseys, Tourjés (now Tourgees), Tarbeaux (now Tarboxes), Frys, and Nicholses are still represented by some of the very respectable families of East Greenwich and North Kingstown. Prevalent tradition attributes to the agency of these most desirable French emigrants to Narragansett the introduction of many of the kinds of fine fruit trees, apple, pear, peach, plum, and cherry, and of choice flowers, which early and long distinguished the region. The site of the original *French orchard*, on the farm, in East Greenwich, formerly belonging to Pardon Mawney, Esq., is still pointed out, remains of the original orchard trees having been visible within the memory of some still living. There exists a printed copy of a sermon, preached in Boston, in 1689, by Ezekiel Carré, *Minister of the Huguenot Church at Frenchtown, Narragansett*.

83 "*Old French Fort*."

A memorial cross, as a monument of the virtues of the Huguenots, who emigrated to New England, was erected, in 1884, on the site of the fort at Oxford, Massachusetts, built under the direction of Gabriel Bernon, for defence against the Indians.

84 "*The last entry*."

This entry reads: "Sept. ye 28th 1718. Hannah, an Indian woman, was Baptized by the Reverend Mr. Wm Guy." It is not probable that this entry was made by Mr. Guy himself in the permanent Record Book, as the handwriting is plainly the same in which the entries continued to be made long after his departure. The title-

page of the Narragansett Register indicates that the Book was first used in 1720.

85 "*Rev. Mr. Honyman.*"

Humphreys, in his *Historical Account*, &c. (p. 321), remarks, in treating this period, "Mr. Honyman hath been farther instrumental in gathering . . . congregations at Narragansett."

86 "*Francis Nicholson.*"

General Nicholson was made Knight in 1720. In addition to the positions held by him in America, mentioned in the Note attached to the text, he was for several years, between 1690 and 1705, governor of Virginia, and from 1694 to 1699, of Maryland, while from 1712 to 1717 he held the same office in Nova Scotia. He returned to England in 1725, dying in 1728. General Nicholson appears to have been the first to broach a plan for uniting all the Anglo-American Colonies, for defence against the French and the Indians. He had authority, from the Society for the Propagation of the Gospel, of which he was a most worthy member, for exercising a general supervision over the Missions of the Society in the northern colonies. (Batchelder's *History of the Eastern Diocese*, i. 433, 489.) As one of the original benefactors of King's Chapel, Boston, its clergy and vestry, in a letter to the Bishop of London, in 1713, testify that his "Eminent services to his Queen and country and Affectionate Concern for the Church of England will render his name ever precious amongst us and famous to Posterity." The assignment to him, in the Note referred to above, of the credit of being "the original founder and principal patron of Trinity Church, Newport," seems to rest on tradition. Mr. Mason, in the *Annals of Trinity Church*, remarks, "He had occasion to come to Newport and it is the *received opinion* that he secured the services of the Rev. Mr. Lockyer." This has been generally believed to have occurred previously to Bernon's Petition of 1699.

87 "*The Rev. James MacSparran.*"

At the time of the preparation of this work, before 1847, it

does not appear to have become generally known that Mr. MacSparran had been a resident of New England, for a considerable period, a few years previously to his arrival in Narragansett, in 1721. It is, however, now well ascertained that he had landed in Boston in June, 1718, at the age of twenty-four years. Having occasion to visit a relative in Bristol, then embraced in Plymouth Colony, and being already a licentiate of the Presbytery of Scotland, he was, on the first Sunday after his arrival, invited to occupy the pulpit, then chancing to be vacant, of the Congregational Church in that town. So much impressed was the congregation by his fine rhetorical powers and attractive person that he was shortly asked to become its regular pastor. But soon there arose a violent controversy concerning him, on account of mysterious charges, dictated, apparently, by rivalry. Upon a favourable report of a committee of investigation and his consequent complete exoneration in town-meeting, May 25, 1719, by a vote entirely unanimous but for a single dissentient, a fresh claim was made by his hidden adversary, that his credentials were fraudulent. Leave of absence having accordingly been given him in October, 1719, to make a voyage to Ireland in order to establish their authenticity, Mr. MacSparran departed from Bristol and never returned to that charge. Of the intervening events no known record exists, but when, in the spring of 1721, he again sought the shores of the New World, it was as a Presbyter of the Church of England and a missionary of the Society for the Propagation of the Gospel in Foreign Parts. It is believed that Mr. MacSparran's retention of a large circle of friends and adherents in Bristol had much to do with the early prosperity of St. Michael's Church. (*The MacSparran Diary*, pp. xx, xxi; Munro's *The Story of the Mount Hope Lands*, chapter on "The MacSparran Difficulty," pp. 135-40.) That the author of *The History of the Narragansett Church* had received some intimation of the above facts is suggested by the following guarded letter to him from the pastor of the Bristol Congregational Church, at the period of its preparation, —a letter which, in view of the absence of any reference

to the matter in the work, seems to have served to lay at rest whatever surmises the author had entertained. Although Mr. MacSparran acted as pastor at Bristol for nearly a year and is styled, in the town records, "our present minister," it is yet quite true that he was never "a minister *settled* over this Church."

Bristol, Nov. 20, 1840

MR. UPDIKE:

SIR: Having had occasion to examine the history of the Congregational Church in this town minutely a year ago, I am prepared to say that no person by the name of James MacSparran was ever a minister settled over this church. Nor do I recollect of meeting such a name in the history of the churches of our order, within the limits of this State.

Yours sincerely,

THOMAS SHEPARD

"*A brother whose name was James.*"

James MacSparran, the future missionary of Narragansett, was born September 10, 1693, probably at Dungiven, county of Derry, Ireland, but quite possibly at Kintyre (or Kintore), Scotland, and was, in any case, of a distinctly Scottish lineage. An uncle, the Rev. Archibald MacSparran, a Presbyterian minister long settled as pastor at Dungiven, about the year 1700, as is noted in the text, brought over from Scotland to Ireland, Archibald, the elder brother of James, and, very likely at the same time, the whole family of their father, including James himself. The younger brother was, a few years later, sent to the University of Glasgow, where in 1709, at the age of fifteen years, he took the degree of Master of Arts. Prompted, probably, by his clerical mentor at Dungiven, he prepared for the Presbyterian ministry and received credentials as a licentiate of the Presbytery of Scotland. With the circumstances, which induced Mr. MacSparran, in 1718 (Note next preceding), to make his first voyage to America, we are entirely unacquainted. (*MacSparran Diary*, pp. xvii-xix.)

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Miss Gardiner was a daughter of Mr. William Gardiner, of Boston Neck. She was born December 7, 1704. The "Mrs." prefixed to her name does not, of course, imply that she had been married before, but, in accordance with the custom of the age, it is employed as a term of respect for married ladies and unmarried alike, just as, a little later, Miss Hannah More, in England, was accustomed to be styled "Mrs. Hannah More." Dr. MacSparran, in his *Diary*, speaks, also, of "Mrs. Patty Updike," a sister of Colonel Daniel Updike, who died single at an advanced age, and Mrs. Giles Goddard used to be called "Mrs. Sarah Updike" before her marriage. As is well known, the Gardiners were a numerous and influential family in Narragansett, and this alliance must not only have ministered to the domestic happiness of the young rector, but also have enhanced his social standing in the Colony. Mrs. MacSparran's brother, Sylvester, baptized as a lad a few days before her wedding, became a distinguished physician and the founder of the city of Gardiner, Maine. She was connected by marriage with the powerful and wealthy Robinson family, as well as with that of the Hazards, and eventually with Colonel Updike, through the marriage of her niece with his son. Mrs. MacSparran was only seventeen years of age at the time of her wedding, possessing striking personal beauty and such qualities of heart and mind that her husband characterized her, with transparent sincerity, at the time of her death, thirty-three years later, as "the most pious of women, the best of wives in the world." To marked sprightliness of manner she added a masterful spirit and such a fervid temperament as sometimes broke into a flame.

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Mr. Porter was made a freeman, at Boston, November 5, 1633. In 1638, he removed to Portsmouth, Rhode Island, and, along with eighteen others, signed the compact incorporating themselves into a "Bodie Politicke." Much of his share in the Pettaquamscutt Purchase he early conveyed to Samuel Sewall, John Watson, and his stepsons, the Gardiners. (Potter's *Early Narragansett*, pp. 279, 280.)

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Samuel Wilbore (spelled also Wilbor, Wilbur, and Wildboare) was a son of Samuel, of Portsmouth, and a son-in-law of the above John Porter. He became a freeman, at the above town, in 1655. He gave thousands of acres of land in Narragansett to his children and other relatives, during his lifetime and in his will.

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Mr. Mumford first appears, in the Records, at about the

time of his uniting in the Pettaquamscutt Purchase, living at first at Portsmouth and later at Kingstown. He left two sons, Thomas and Peleg, to whom some authorities add a third, George, who is frequently mentioned below, in this controversy, and who was more probably a grandson, there being one of that name, who was a son of the second Thomas. From the first Thomas appear to have descended most of the numerous Mumfords of Narragansett, while probably those of Newport owe their origin chiefly to Stephen, who arrived in that town from London, England, in 1664 or 1665.

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Samuel Wilson was, at first, a freeman of Portsmouth and came to what was afterwards Kingstown at the time of the Pettaquamscutt Purchase. His daughter Sarah became the wife of John Potter, the mother of Colonel John Potter, the grandmother of Judge William Potter, and the great-grandmother of Governor Samuel J. Potter. Samuel Wilson, previously to about 1682, declared himself an Episcopalian (Note 36), before the King's Commissioners. Sarah Wilson was called a *witch-educated.* (Potter's *Early Narragansett*, p. 395.)

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Mr. Hull was a son of Robert Hull, and married Judith Quincy. He was admitted a member of the First Church in Boston in 1648, and was one of the founders of the South Church in 1669. He was treasurer of the Massachusetts Colony and *mintmaster* in Boston, coining the first money there and deriving a large fortune from the business. He died October 1, 1683. (Potter's *Early Narragansett*, p. 393.) John Hull's only child, Hannah, heiress of his Narragansett land, married the noted Judge Samuel Sewall and became mother of Joseph Sewall, D.D., minister in Boston, and Samuel Sewall, who inherited the estate.

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William Brenton emigrated from Hammersmith, England, to Boston in 1634, soon removing to Portsmouth

and Newport, where at various times he held the positions of president, commissioner, deputy governor, and governor. He owned a large estate and a fine mansion near the Point, which still bears his name. Although he left in his will vast domains on the Merrimack River and elsewhere, together with farms in England, there appears no devise of the Pettaquamscutt land, which he must have conveyed during his lifetime to his oldest son, Jahleel, the latter ultimately bequeathing to his heirs several thousands of acres in Narragansett.

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Benedict Arnold was born in England in 1615, being a son of William, who arrived in New England in 1635 and came to Providence in 1636. Benedict removed from that town to Newport in 1651. Between 1663 and 1678, he served for ten years as governor of the colony. In his will, made a year before his death in 1678, he desired that his body be buried "in or near the line or path from dwelling-house to my stone-built wind-mill, in the town of Newport." To three of his sons, Benedict, Josiah, and Oliver, he gave "one-seventh interest in Pettaquamscutt . . . with all cattle found there."

"*Who is the Orthodox minister?*"

Judge Elisha R. Potter, in his *Early History of Narragansett* (p. 125), records: "Deposition of George Gardner, of East Greenwich, late of Kingstown, that, at the meeting of the purchasers, in 1692, 'he heard them debate in what manner they should lay out and confirm their predecessors' [1668] gift of the three hundred acres farm, which they had granted to the ministry. In which discourse some pleaded that said lands should be given particularly for the use of the Presbyterians. But Jahleel Brenton, Esq., who was there present, told them: Gentlemen, to give such a farm to the Presbyterians and nothing to the Church, will soon be noised abroad at home [*i.e.* in England] and may be a damage to us. And, therefore, if you will be ruled by me, we will not express it to the Presbyterians, but will set it down *to the ministry* and let them dispute who has the best title to it; or

words to this effect, to which the other proprietors consenting, they ordered John Smith, the Surveyor, to write it down on the draft *to the ministry.*' Brenton was then collector at Newport. Henry Gardner, of South Kingstown, deposes . . . that Brenton declared himself to be an Episcopalian before the King's Commissioners." See also Brenton's letter to Judge Sewall. (Potter, pp. 129, 130.) It shows doubt as to the meaning of the grantors in using the word *Orthodox.* The whole letter is inconsistent with Gardiner's testimony.

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Henry Gardiner, second son of the original George Gardiner, was born in 1645 and died in 1744. He was uncle to William Gardiner, father of Mrs. MacSparran. He claimed the twenty acres as assign of his stepfather, John Porter (Note 92), who had been absent at the meeting of purchasers, in 1668, and had never signed the grant.

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The ground of James Bundy's claim does not appear to have transpired. Rebecca Bundy, presumably his daughter, was married in North Kingstown, in 1739. There were also Bundys in Westerly at that period.

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It is not quite clear who are here designated "grantees," but probably all the inhabitants of Kingstown are intended. Douglass is the source of the quotations. (*Summary*, pp. 105, 106.)

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Several of the dates in this extract do not exactly agree with the results of later research, as given under *Samuel Gorton*, in Austin's *Genealogical Dictionary*, where it is affirmed that Gorton landed in Boston, from London, March, *1637*, and was arrested by Massachusetts authority, in Warwick, in *1643*. On his return from England, he landed in Boston, May 10, *1648*, and, having

been four years abroad, could not have come back to Rhode Island in 1646. Samuel Gorton was born in 1592 and died in 1677. The *Rhode Island Historical Tract*, No. 17, treats of his career. The eminent Dr. Benjamin Waterhouse, in a very interesting letter to Mr. Updike, from Cambridge, May 23, 1837, remarks, "Some of the *Fayerweathers* are still living in this town and some of your *Gortons*." Many of the descendants of Samuel Gorton are to be found in Rhode Island.

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Although Mr. MacSparran began action, in respect to this controversy, in the early part of his residence in Narragansett, during the period under review in this chapter, the conclusion of it was thirty years later. Mr. Updike appears, however, to have thought it best to complete the account of the affair at once, somewhat out of the chronological order, as he does later, also, to some degree, in the case of the Synod difficulty. Jahleel Brenton, in his letter to Judge Sewall, August 9, 1711 (Potter, pp. 129, 130), shows that the Church people were in quest of the land before MacSparran's time,—"for you must know that some persons are gaping after it already for a Church of England minister."

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The Congregational preachers, in the Pettaquamscutt Purchase, had been Mr. Woodward[38] from Dedham, Massachusetts, who came in 1695; next Mr. Danforth from Dorchester; next Mr. Henry Flynt,[39] then Mr. Niles,[40] and then Mr. Torrey. (Potter's *Early Narragansett*, p. 278, note.) On December 4, 1731, four gentlemen of Kingstown wrote to Boston to have Mr. Joseph Torrey (who seems to have been already living among them as a physician) settled over them as a minister. On April 8, 1732, four gentlemen, among them William Mumford, a grandson of Thomas Mumford, the Purchaser, applied to the authorities at Boston to have Mr. Torrey ordained. On May 17, 1732, a Congregational church was organized, under Mr. Torrey, who was that day ordained by the Rev. Sam-

does not appear to have become generally known that Mr. MacSparran had been a resident of New England, for a considerable period, a few years previously to his arrival in Narragansett, in 1721. It is, however, now well ascertained that he had landed in Boston in June, 1718, at the age of twenty-four years. Having occasion to visit a relative in Bristol, then embraced in Plymouth Colony, and being already a licentiate of the Presbytery of Scotland, he was, on the first Sunday after his arrival, invited to occupy the pulpit, then chancing to be vacant, of the Congregational Church in that town. So much impressed was the congregation by his fine rhetorical powers and attractive person that he was shortly asked to become its regular pastor. But soon there arose a violent controversy concerning him, on account of mysterious charges, dictated, apparently, by rivalry. Upon a favourable report of a committee of investigation and his consequent complete exoneration in town-meeting, May 25, 1719, by a vote entirely unanimous but for a single dissentient, a fresh claim was made by his hidden adversary, that his credentials were fraudulent. Leave of absence having accordingly been given him in October, 1719, to make a voyage to Ireland in order to establish their authenticity, Mr. MacSparran departed from Bristol and never returned to that charge. Of the intervening events no known record exists, but when, in the spring of 1721, he again sought the shores of the New World, it was as a Presbyter of the Church of England and a missionary of the Society for the Propagation of the Gospel in Foreign Parts. It is believed that Mr. MacSparran's retention of a large circle of friends and adherents in Bristol had much to do with the early prosperity of St. Michael's Church. (*The MacSparran Diary*, pp. xx, xxi; Munro's *The Story of the Mount Hope Lands*, chapter on "The MacSparran Difficulty," pp. 135-40.) That the author of *The History of the Narragansett Church* had received some intimation of the above facts is suggested by the following guarded letter to him from the pastor of the Bristol Congregational Church, at the period of its preparation, —a letter which, in view of the absence of any reference

to the matter in the work, seems to have served to lay at rest whatever surmises the author had entertained. Although Mr. MacSparran acted as pastor at Bristol for nearly a year and is styled, in the town records, "our present minister," it is yet quite true that he was never "a minister *settled* over this Church."

Bristol, Nov. 20, 1840

MR. UPDIKE:

SIR: Having had occasion to examine the history of the Congregational Church in this town minutely a year ago, I am prepared to say that no person by the name of James MacSparran was ever a minister settled over this church. Nor do I recollect of meeting such a name in the history of the churches of our order, within the limits of this State.

Yours sincerely,

THOMAS SHEPARD

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A further account of Dr. Torrey will be found below, in connection with the entry of his marriage, by Rev. Mr. MacSparran, October 15, 1730.

5 "*Robert Hazard.*"

There were, at this date, living in Narragansett no less than four Robert Hazards of adult age, beside three who were minors. In the apparent absence of positive proof of the identity of the one who was at this time a tenant of Dr. Torrey, the probabilities strongly point to Robert, the eldest son of "Old Thomas Hazard" and a great-grandson of Thomas Hazard, the founder of the family in Rhode Island. He was born May 23, 1689, and died May 20, 1762. This Robert Hazard was a large landholder, having derived a portion of his holdings from his father, who was a very great landed proprietor, and a still larger part of them by purchase, his farms lying on Tower Hill, in Boston Neck, and near Worden's Pond. It may well have been that the proximity of the "ministerial land" to his Worden's Pond property formed its particular attractiveness to him. The Tower Hill Farm he gave to his son Thomas, known as "College Tom," a grandfather of the well-known Rowland G. Hazard and Thomas R. ("Shepherd Tom").

"*Peter Coggshall.*"

Mr. Coggeshall belonged in Newport, being, without doubt, a grandson of either John or Joshua, sons of the original settler at Newport, John Coggeshall, who emigrated from Essex County, England, to Boston, in 1632. Peter married, November 11, 1719, Mrs. Elizabeth Goodson, a daughter of Edward Pelham, shipwright, of Newport. The other five trustees were David Cheesebrough, Benjamin Church, and Nathan Townsend, junior, all of Newport, and William Mumford and James Helme, both of South Kingstown. The trust deed is dated September 18, 1735, and shows the land to have lain to the south of the highway now leading

from West Kingston to Kingston Hill and to the east of the cedar swamp and Worden's Pond. Mr. Torrey is described as "Clerk, the Settled Preacher of the Word of God to the Inhabitants of the Pettaquamscut Purchase, . . . of the Presbyterian Perswasion."

108 "*Captain Bull.*"

Henry Bull, of Newport, a great-grandson of the first settler of that name,[84] was born November 23, 1687, and died December 24, 1771. Mr. Mason, in his *Annals of Trinity Church* (p. 62), says of him: "He was a man of strong character and attained to an influential position—a representative to the General Assembly, attorney-general in 1721, and speaker of the House of Representatives in 1728-9. . . . When the Court of Common Pleas was established, he was appointed chief justice for Newport County." Captain Bull was a prominent attendant of Trinity Church and for many years served on its vestry.

Colonel Daniel Updike and Judge Samuel Auchmuty, the other advisers of Dr. MacSparran, will be noticed under entries involving those surnames. Potter places the rediscovery of the original instrument in 1739 instead of 1737, as given in the text. He also states that, in this appeal, Dr. MacSparran *gained* the cause, although in another place he asserts that the appeal was *never prosecuted.* (*Early History of Narragansett*, pp. 125, 374.) Concerning the ultimate judgement of the King in Council, Potter further remarks (p. 127), "In 1752, Mr. Torrey obtained a final decision . . . in his favour." The account of the litigation, at this point, seems to be much abbreviated. The Royal Judgement shows that Dr. MacSparran, during his suit with Robert Hazard, *twice* appealed to the King, the first appeal, by a decision of March 8, 1737, being successful, the second, May 7, 1752, a failure.

109 "*The Archbishop of Canterbury.*"

The Archbishop at this period was Thomas Herring, who was born in 1691 and died in 1757. In 1747, he succeeded Archbishop Potter, himself the successor of

William Wake, the Archbishop, who ordained Mr. MacSparran to the priesthood in 1720. Were it not for occupying too large a space, it would be interesting to outline the lives of all these councillors, who evinced so laudable a spirit of impartiality and freedom from prejudice by deciding against what must have been their personal predilections. We cannot, however, fail to note the presence among them of Horatio Walpole, a brother of Sir Robert and an uncle of Horace Walpole; of William Pitt, senior; as well as of George Dodington, better known as George Bubb Dodington (Baron Melcombe), the entertainer of Edward Young and the other leading literary men of his time. The Marquis of *Harlington* suggests, perhaps, a misprint for Arlington or Hartington.

110 "*Smith, a surveyor.*"

John Smith, of Newport, was a busy land-measurer, much employed in Narragansett. He died not later than 1699.

111 "*This decision.*"

That this decision was not the result of pure indifference on the part of the Privy Council, in view of a controversy arising so far away and in itself so petty, but one influenced, if influenced at all, by a desire to propitiate dissenters in New England, is suggested by the solicitous management of a somewhat similar although far larger question, at the same period, by some of the councillors. Notwithstanding that the Declaration of American Independence was still more than a score of years away, the British government was already not without premonitions of the coming storm and inclined to trim its sails accordingly. Anything which might tend to weaken the spirit of submission on the part of the American Colonies, or intensify their incentives to separation, was, by at least the wise and prudent among its members, sedulously avoided. It was at this juncture especially that the apparently innocent project of introducing bishops into America was being pressed with vigour by many churchmen on both sides of the sea and

greeted with uncompromising opposition by the dissenters of the New England and other colonies. The government seems to have been well aware that to disregard the will of the majority of the colonists in this matter was not a propitious method of promoting their loyalty. Horatio Walpole, one of those whose names are attached to the judgement in the text, in an expostulatory but judicious letter of the date of May 29, 1750, addressed to Thomas Sherlock, then Bishop of London, one of the most persistent advocates of bishops in America, remarks, "The Dissenters of all Sorts . . . will, by ye instigation and complaints of their brethren in ye Colonys, altho' with no Solid reasons, be loud in their discourses and writings upon this intended innovation in America, and those in ye Collonys will be exasperated and animated to make warm representations against it to ye Government here." (*The Anglican Episcopate and the American Colonies*, by Arthur Lyon Cross, p. 326.) The correspondence here given shows that the Duke of Newcastle also shared in Walpole's solicitude. The same author thus succinctly sums up the matter (p. 258): "Hence, owing to the cautiousness of the Englishmen, who had control of affairs, the introduction of bishops was not one of the final causes of separation from the mother country, though the apprehension that such a danger excited in the colonies formed a striking and not unimportant phase of the struggle which led to that consummation."

112 "*This estate, so long in controversy.*"

Mr. Cross (see preceding Note) alludes (p. 256) to the great pressure undoubtedly brought to bear upon the ministers by the influential dissenters of the day in the matter of American bishops. It would be interesting to trace the similar efforts made to bring about a decision favourable to one side or the other, in the smaller controversy concerning the *Narragansett Ministerial Land*. Backus remarks (i. 344), "I am told that Dr. Stennett, a Baptist minister, in London, had a great hand in procuring the decree for Mr. Joseph Torrey." In

Hon. William Bowdoin
(Fake)

the Kingston church records appears a resolution of thanks to Samuel Holden, of London, for his aid in the lawsuit. (*Early Narragansett*, p. 375.) Nor is it hard to imagine influences assiduously invoked by Dr. MacSparran himself, during his lengthened tarry abroad from the summer of 1736 to that of 1737, in aid of a favourable result to his application to his Majesty in Council, at that stage of the controversy, for permission to appeal from the judgement of the Superior Court of Rhode Island.

113 "*Mr. Nathl Cotton.*"

The Rev. Nathaniel Cotton was a great-grandson of the Rev. John Cotton, who emigrated in 1633 from Boston, Lincolnshire, England, where he had been rector of St. Botolph's Church, to become a Puritan pastor in Boston, New England. Nathaniel was born in Sandwich, Massachusetts, June 17, 1698, and graduated at Harvard College in 1717. In 1721, when he was but twenty-three years of age, he was settled as pastor of the Congregational Church at Bristol, where he died, overcome, as it is supposed, by labours too great for his strength, July 3, 1729. Mr. Cotton is described as "a man of flaming zeal and undissembled piety, . . . for the cause of Truth and Righteousness as bold as a Lion." Three of his brothers, in accordance with the traditions of the family, became Congregational ministers, being graduates of Harvard College, one of them, Josiah, being the first pastor of the First Congregational Church in Providence.

114 "*Mr. Orem's absence.*"

The absence of Mr. Orem, at this time, was caused by his having gone to Boston to present the case of the prisoners to the governor of the Province of Massachusetts, to which Bristol then belonged. *The New England Courant* of February 11, 1723, records that "Last week the Reverend Mr. Orum, Minister of the Episcopal Church at Bristol, came from thence with a Petition from twelve of his hearers, (who are imprisoned for refusing to pay *Rates* to the Presbyterian

Minister of Bristol) to the Lieut. Governor, who, with the advice of the Council, promised Mr. Orum to use his interest for their relief at the next meeting of the General Assembly, the men being imprisoned by Vertue of the Laws of the Province." (Munro's *The Story of the Mount Hope Lands*, p. 143.) This extract is also valuable as forming an independent account of an event in respect to which MacSparran, while perfectly accurate, is not likely to have been wholly unprejudiced. See also extract from letter of Rev. Samuel Myles to Bishop Gibson, and account of further efforts for relief. (Cross's *Anglican Episcopate*, pp. 65, 66, 70, 71.)

15 "*The town of Rehoboth.*"

Until 1812, the Massachusetts town of *Rehoboth* extended to Providence River, its western portion embracing what at that date became the town of Seekonk. In 1862, the westerly section of Seekonk was set off to Rhode Island and incorporated as East Providence; Kettle Point, the residence of Captain Nathaniel Brown, one of the prisoners, lying upon its border and forming the eastern side of the mouth of the river. It is asserted that, at about the beginning of the eighteenth century, when business activity in Providence had received a marked impetus, Captain Brown, being a shipwright, decided to remove to the town and asked for storehouse and wharf privileges. It is probable that it was at this period that he acquired the land on the town street, out of which, a score of years later, he gave a lot for King's Church. Whether or not he actually took up his residence in Providence, he was living in Rehoboth when Mr. MacSparran wrote to Gabriel Bernon his letter of July 2, 1721, referring to "Mr. Nathaniel Brown, of Kittlepoint, your messenger to me." Although Captain Brown lived seven or eight miles from the church in Rehoboth and but three from King's Church, of which he was a warden, yet such was the Puritan polity that he was cast into prison for not contributing to the support of the former.

16 "*Mr Greenwood.*"
"Mr. [John] Greenwood died December 1, 1766, having lived in Rehoboth between forty-five and forty-six years. He was born at Rehoboth, May 20, 1697, graduated at Cambridge in 1717, was married May 25, 1721, and ordained minister of Rehoboth in the same year. Mr. Greenwood had fourteen children, the most of which died young." (Bliss's *Rehoboth*, p. 141.) The Rev. John Greenwood was a son of the Rev. Thomas Greenwood, who died September 8, 1720, aged fifty years.

17 "*The settlement of Rhode Island proper.*"
Mrs. Anne Hutchinson, the founder of the party of *Antinomians*, having been tried and sentenced to banishment in 1637 for her heretical tenets, fled from Massachusetts and joined Dr. John Clarke and others of her adherents in 1638 at what became Portsmouth, in the northern section of the Island of Aquidneck, the first settlement of Rhode Island proper.

18 "*Lieutenant-Governor Dummer.*"
William Dummer was born in Boston in 1677 and died there October 10, 1761. In 1716, he became the lieutenant-governor of the Colony of Massachusetts, and, after the departure of Governor Shute in 1723, acted until 1728 as governor and commander-in-chief. He conducted the Indian war with skill, and was respected for his ability and zealous regard for the public good. He left his property to endow Dummer Academy in Newbury, opened in 1763 and the earliest institution of its class in New England. He was a brother of Jeremiah Dummer. (See Note 34.)

9 "*The following memorial.*"
"In the preparation of the Memorial, Mr. John Checkley,[400] who, during the year previous, had felt the gentle hands of 'the nursing fathers of our churches,' took an important part. At that time there was no man in New England better qualified to interpret the language and thwart the designs of the Puritans." (Batchelder's

History of the Eastern Diocese, i. 351, 352). To the Boston churchmen of the day, the apparently guileless and devout expressions of Cotton Mather's *Memorial and Address* bore a quite different signification and indicated a quite distinct purpose from those which are suggested by them at this distant day. The patent increase and prosperity of the Episcopal Church in New England and the recent affair at Yale College had caused much uneasiness among the Congregationalists, and this memorial, at least in part, was the response. The Rev. Henry Harris, assistant minister of King's Chapel, not being in ecclesiastical accord with either his own chief or the rector of Christ Church and craving, as it is alleged, the favour of the Puritans, refrained from joining in this remonstrance. When, in 1728, the rectorship of the Chapel became vacant, Mr. Harris, "on account of factious and turbulent conduct," could not be elected to it.

120 "*The Bishop of London.*"

Edmund Gibson, the Bishop of London at this date, was born in Westmoreland in 1669 and died at Bath in 1748. He became Bishop of Lincoln in 1715 and was translated to London in 1723. He was eminent as a scholar.

121 "*The Diocese of London.*"

In 1634, an order of the King (Charles I) in Council was obtained by Archbishop Laud for extending the jurisdiction of the Bishop of London, for the time being, to English congregations and clergy abroad. But forty years passed without any practical benefit from the arrangement, and, as Bishop Sherlock said in 1751, "the care [cure?] was improperly lodged: for a bishop to live at one end of the world and his Church at another must make the office very uncomfortable to the Bishop and, in a great measure, useless to the people." About 1675, Bishop Compton prevailed upon Charles II to renew the order devolving all ecclesiastical jurisdiction in British foreign plantations, with certain necessary exceptions, upon himself and his successors. (*Digest of the S. P. G.*

Records, pp. 1, 2, 743.) But see also Cross's *Anglican Episcopate* (chapter i).

122 "*Timothy Cutler.*"
Dr. Timothy Cutler was at this time rector of Christ Church, Boston. A somewhat extended notice of his career will be found below, in chapter iv and in Note 130, attached thereto (Vol. i. pp. 96-100, 105-7).

123 "*Samuel Myles.*"
Mr. Myles was born in 1664, and graduated at Harvard College in 1684. He went to England for Orders, and on his return became rector of King's Chapel, Boston, then just erected, June 29, 1689. He is represented as a good preacher and a fair scholar. He died March 4, 1728.

124 "*The preceding memorial.*"
Batchelder (*History of Eastern Diocese*, i. 353, 354) quotes from *Massachusetts Historical Church Papers* (pp. 170, 171) concerning this Episcopal memorial: "In Council June 22 [1725], Read again, and, Whereas this Memorial contains an indecent reflection on the proceedings of this board, with several groundless Insinuations—Voted it be dismissed. Sent down for concurrence. J. Willard, Sec'y. In the House of Representatives June 23, 1725. Read and Concurred."

125 "*Transmitted copies of the whole proceedings to the Bishop of London.*"
"As soon as the matter of the synod came to the ears of the Bishop of London,[120] he despatched a letter (August 17 [1725]) to the Duke of Newcastle discountenancing the project. In his letter he indicates two points that should be kept in mind in considering the advisability of allowing such an assembly: first, what the ministry purpose to do; secondly, whether, if the right to hold synods be granted, it may not furnish a new handle of complaint to the English dissenters in England, who are already clamouring for a sitting convention. . . . He affirms the establishment of the Church

of England extends to the American Plantations, and, in view of this fact, the Independent clergy are simply a tolerated body, as in England. Such being the case, the Bishop maintains that to grant them permission to hold a synod would be to do an injustice to both the established and the dissenting clergy at home, neither of whom were permitted by law to hold synods. Gibson's letters appear to have roused the English authorities to action; for on September 24, 1725, the lords justices wrote to him, informing him that his communications to the Duke of Newcastle . . . had been laid before them and that they had sent them to the attorney and solicitor generals for an opinion." (Cross's *Anglican Episcopate*, pp. 68, 69.)

126 "*Charles de la Faye.*"

The affixing of the signature of Secretary de la Faye to this letter to Governor Dummer appears to have ended the matter. The synod never met, its promoters not being much encouraged by the opinion of the crown lawyers (Cross's *Anglican Episcopate*, p. 70), that such an assembly, being only that of a voluntary society, could not be illegal *if it did not seek to pass any authoritative acts.*

127 "*Capt. Benoni Sweet.*"

There are several references to Captain Sweet in the *MacSparran Diary*. Thursday, May 30, 1745, it is recorded that "Capt. Sweet came and I wrote his will, wch was witnessed by Jeffry Watson, Thos Peckham and myself." Friday, July 19, 1751, occurs the entry, "Joseph Jesse came to me on a message from Betty Sweet, to attend her husband's Capt. Sweet's funeral tomorrow; he died ye Morning;" and the next day this other one, "Tom has bro't Mo^rs^ mare for me to ride to Capt. Sweet's Funeral." Although James Sweet, born in 1622, the father of Benoni, emigrated from Wales, it must have been in very early life, as his father, John, is known to have been living in Salem, Massachusetts, in 1632, and in Providence as early as 1637.

128 "*Martha Bennet.*"

She was a daughter of Thomas and Ann Bennet (Bennett), who are frequently mentioned in the Narragansett Parish Register and whose family appears to have been the only one of the name at that day connected with St. Paul's Church. On March 4, 1746, they acted as sureties at the baptism of a child, whose "master and mistress" they are styled, and on March 15, 1752, at that of their grandson, Benjamin Baily. On May 23, 1745, Dr. MacSparran records, in his *Diary*, "Bennet came to see the chaise and says he will come tomorrow to put a new *Fellow* in the wheel." Martha Bennet died August 15, 1725, three weeks after her baptism.

129 "*John Launce.*"

Mr. Launce was, presumably, a son of the John Launce (or Lance) who "was admitted to ye Sacrament of the Lord's Supper, at ye Church of St. Paul's, in Narragansett," December 25, 1723. Three others, *recorded* as his children, Ann, Eleanor, and Martha, were baptized by Mr. MacSparran, on January 22, 1726-7. As no further mention is made of the Lances in the Narragansett Register, it is reasonable to conclude that the elder John Launce, above, removed to the island of Rhode Island and is the same as the one of whom it is recorded, in the records of Trinity Church, Newport, on November 30, 1732, that he "is desired to set the Psalms in the Church," and in favour of whom it was voted, March 26, 1733, "that John Lance is allowed his pew that he sits in, in the gallery, for his past service done the Church, upon the same footing of those who purchased it." May 2, 1737, it was "Ordered: that Mr. John Lance be continued as *clerk* for this year," a service for which he was allowed the sum of thirty pounds. The last reference to John *Launce*, in the Trinity records, is as a pew-holder in the list of January, 1753. One of the ladies of the Lance family married a son of Governor Samuel Cranston, of Newport, and another, her sister, married a Cooke. The Rev. Maurice H. Lance, of South Carolina, who was formally thanked, October 2, 1816,

for officiating at Trinity Church, Newport, during the absence of the rector, and who continued to live at Georgetown, South Carolina, until 1871, was, it is fair to infer, a descendant of the John Launce baptized in Narragansett, July 25, 1725, as was also, probably, the Rev. Lucien C. Lance, formerly of Charleston, South Carolina, a graduate of the General Theological Seminary in 1854.

130 "*Cutler.*"

Timothy Cutler[122] was born in Charlestown, in Massachusetts Bay, May 31, 1684, and died in Boston, August 17, 1765. He graduated at Harvard College in 1701, and became pastor of a Congregational society in Stratford, Connecticut, in 1710. In 1719, he was appointed rector of the newly established Yale College. After the events of 1722, narrated in the text, Mr. Cutler was ordained, in England, by the Bishop of Norwich, to both the diaconate and the priesthood, in March, 1723, receiving the degree of Doctor in Divinity from the Universities of Oxford and Cambridge. Having been appointed by the Society for the Propagation of the Gospel its first missionary at Christ Church, Boston, he entered upon the rectorship, at the opening service of the new buildings, December 29, 1723, remaining in office until his death, constantly gaining in reputation and influence, as a preacher and a master of godly learning.

131 "*Browne.*"

Daniel Browne, eldest child of Daniel Browne, of that part of New Haven, which afterwards became West Haven, now included in the town of Orange, was born April 26, 1698, and graduated at what became Yale College in 1714. He was appointed a tutor in the same institution in 1718, his senior colleague being his classmate and intimate friend, Samuel Johnson. Upon the announcement of his adoption of Episcopacy, as related in the text, his resignation of the tutorship was accepted October 17, 1722. He died April 13, 1723, within two weeks of his advancement to the priesthood in London, and was buried in the church of St. Dun-

stan-in-the-West, in that city. President Stiles, in writing of him in connection with his friends, Cutler, Johnson, and Wetmore, says, "he was a gentleman of the most superior sense and learning of the four."

132 "*Johnson.*"

Samuel Johnson, son of Samuel, in addition to the facts given in the text, it may be noted, was born in Guilford, Connecticut, October 14, 1696, and graduated at the college at Saybrook, in 1714, being appointed in 1716, at the period of the removal of the institution to New Haven, one of its tutors. This office he resigned in 1719, the year before his ordination as pastor of the Congregational church in West Haven. He was not, therefore, it would seem, as stated by authority in the text, formally deposed by the trustees. It was due to the suggestion of Dr. Johnson that Dean Berkeley, after his return to Europe, presented to Yale College his Newport estate of *Whitehall* and his valuable library. The occasion of the Rev. Mr. Johnson's presence in Narragansett at this time appears to have been that he was passing a Sunday there on his return home from a meeting of the New England clergy held at Newport, July 21, 1725, for the purpose of conferring together upon the need of a bishop, when a letter to the secretary of the Society upon the subject was prepared and forwarded. The other clergy present were Messrs. Cutler, Honyman, MacSparran, Plant, Pigot, and Usher. The Rev. Mr. Myles, of King's Chapel, Boston, was absent, being unable to bear the fatigue of the journey.

133 "*Wetmore.*"

The Rev. James Wetmore[146] was born in Middletown, Connecticut, December 25, 1695, and died in Rye, New York, May 15, 1760. He graduated at Yale College in 1714, and in 1718 was ordained minister over the Congregational society in the northeast part of New Haven, afterwards the town of North Haven. This position he resigned about January, 1722-3. After his return from receiving Orders in the Church of England, in London in 1723, he became curate to the Rev. Wil-

liam Vesey in Trinity Church, New York, and, in 1726, missionary at Rye, where he served until his death. Mr. Wetmore was characterized as "a gentleman of extensive usefulness; a father and exemplary pattern to the clergy in those parts." His son, Timothy, became attorney-general of New Brunswick and his great-great-grandson, the Rev. David I. Wetmore, like his ancestor a missionary of the Society for the Propagation of the Gospel, was settled in Welford (or Weldford), New Brunswick, from 1848 to 1860.

134 "*Hart.*"

The Rev. John Hart was settled over the Congregational church in East Guilford (afterwards Madison), Connecticut, from 1707 to his death, March 4, 1730-31. He was born in Farmington, Connecticut, April 12, 1682, being a grandson of Stephen Hart, who emigrated from Essex, England, to Massachusetts, in or before 1632, and settled in Hartford in 1635. John Hart graduated alone, at Saybrook, in September, 1703, as the first actual student in the college to be advanced to the Bachelor's degree. Although he joined with Cutler and the rest in the *Declaration*, yet his doubts of the validity of Congregational ordination having been resolved by the conference in the college library, October 16, 1722, he remained in his old relations. Dr. Stiles remarks in this connection, "Mr. Hart is said to have been a man of the greatest ingenuity and learning of all the seven." It is interesting to note that the present Secretary of the House of Bishops, the Rev. Samuel Hart, D.D., D.C.L., is a great-great-great-grandson of John Hart and his first wife, Rebecca Hubbard, a granddaughter of the Rev. William Hubbard, the historian.

135 "*Eliot.*"

Jared Eliot was a grandson of John Eliot, the *Apostle of the Indians*, and a son of the Rev. Joseph Eliot, minister at Guilford, Connecticut, where Jared was born, November 7, 1685. He graduated at Saybrook in 1706, and was ordained minister of Killingworth (now Clinton) in that colony, October 26, 1709, remaining in

that charge until his death, April 22, 1763. It was to an English Prayer Book, belonging to his father-in-law, Samuel Smithson, of Guilford, that Samuel Johnson, a native of the town, traced in part the conviction which caused his conformance to Episcopacy. Eliot's inclination to follow his pupil and friend stopped short with signing the *Declaration* and yielded to the arguments of his Congregational brethren. He was noted for his dread of idleness, his earnestness, his executive ability, his skill as a physician, and his knowledge of botany. The Royal Society elected him to membership in 1756 or 1757.

136 "*Whittelsey.*"

Samuel Whittelsey, the youngest child of John Whittelsey (or Whittlesey), believed to have been the first emigrant of the name, was born in Saybrook, Connecticut, early in the year 1686. He graduated at what later became Yale College in 1705, and was ordained *Colleage-pastor* of the church in Wallingford, Connecticut, May 17, 1710, taking the place of the Rev. Samuel Street, the senior pastor, upon his death, January 16, 1717. In this office he remained until his own death, April 15, 1752, being for the last twenty years of his life a trustee of Yale College. Dr. Stiles thus characterizes him: "He was a Gentleman of a penetrating Genius, solid Judgment and extensive understanding. . . . Under the influence of Christian principles, his Soul flamed with diffusive Benevolence. . . . His talents, as a preacher, were singular." The Rev. Dr. Charles Chauncy, of Boston, declared, in 1768, "Mr. Whittlesey was, I believe, one of the greatest men in Connecticut."

137 "*Dean Stanhope.*"

George Stanhope, Dean of Canterbury from 1703 until his death in 1728, was born in 1660 in Derbyshire and educated at King's College, Cambridge. He was a learned divine, celebrated as a preacher, and very influential in all affairs relating to the Church. Among many works proceeding from his pen, the *Paraphrase on the Epistles and Gospels* (4 vols., 1705) is esteemed the greatest.

138 "*Dr. Greene, Bishop of Norwich.*"

Thomas Greene was born at Norwich, England, in 1658. He was successively prebendary and archdeacon at Canterbury, being installed into the latter office in November, 1708. In February, 1716, he was instituted to the vicarage of St. Martin's-in-the-Fields, Westminster, afterwards holding the office *in commendam*, along with the bishopric of Norwich, to which he was consecrated October 8, 1721. In September, 1723, six months after the above ordinations, Bishop Greene was translated to the see of Ely. He died in 1738. One of his works is entitled *The Sacrament of the Lord's Supper explained to the* meanest *Capacities*. Bishop Robinson, ill at this time, died in the course of 1723.

139 "*As to my son.*"

William Samuel Johnson, jurist, son of the Rev. Samuel Johnson, was born in Stratford, Connecticut, October 7, 1727, dying there November 14, 1819. He graduated at Yale College in 1744, studied law, and took very high rank at the bar. In 1766, he was appointed a special agent to represent the colony at the British Court, and, in 1772, one of the judges of the Superior Court. After the Declaration of Independence, not being able conscientiously to join in a war against England, he lived in retirement at Stratford, until the conclusion of peace. From 1784 to 1787, he served as a member of the Continental Congress, taking an important part in the formation of the Federal Constitution. In 1789, he was elected the first Senator from Connecticut to the Congress of the United States. From 1787 until 1800 he held the presidency of Columbia College, the remaining nineteen years of his life being spent quietly at Stratford. He received the degree of D.C.L. from Oxford University, in 1776, and that of LL.D. from Yale College in 1788, being the earliest graduate of the latter to receive an honorary degree in laws. Dr. Johnson's fine personality and musical voice enhanced the effects of his superior intellectual gifts. In his day he was regarded as almost perfect as an orator.

His *Life and Times* has been written by the Rev. Dr. [illegible].

The late United States Senator, Asher Robbins, of Newport, in a private letter to Mr. Updike, written in 1839, remarks of Dr. Johnson: "As to his person, the [illegible] was that of a perfect man; in face, in form, in proportions. His eye was dark and beaming with intelligence; his features regular and the whole expression of his face that of benevolence and dignity; his complexion was clear, the hue healthful, not delicate, not robust, but between both. When I saw him in court, his dress was black and, as well as I recollect, of cut silk velvet. The Doctor was a highly finished speaker. I think he was the most perfect orator I have ever listened to; and I have heard most of the celebrated orators of our country of my time. In style and manner (if not in matter), he was strikingly superior to them all. In elocution (in which I include articulation and intonation), he was perfect, and his voice, though sonorous, was soft and fell upon the ear like music. His delivery was deliberate, yet animated; not slow, not rapid, but at a medium between both. But his great perfection was his style. His sentences, though apparently prompt and unpremeditated, were all in the classical cast, which no meditation could improve, either in the choice or the collocation of the words. His attitude and motions were full of dignity and grace and his gesture, though not abundant, was always significant."

The late Rev. Dr. Samuel Farmar Jarvis also wrote to Mr. Updike, in 1842, concerning William Samuel Johnson: "When a child, I was often in his company and, though he was then an old man, the children gathered around him, as if he were their companion. He was eminently kind to children and especially to young persons, who showed any fondness for sound learning. My father [Bishop Jarvis] told me that, when he was in college, a trial occurred of some of the students, at which he, with the other members of the College, was present. Dr. Johnson was then, I think, King's attorney. At all events he was engaged in the trial and, when

in 1773. In addition to his clerical duties, he practised medicine among his people.

142 "*Dibblee.*"

Ebenezer Dibblee (or Dibble) was born about 1715, being a son of Wakefield Dibble, of Danbury, Connecticut. He was licensed to preach as a Congregational minister, March 4, 1734-5. In 1745, he conformed to the Church of England and, in 1748, crossed the sea to obtain Holy Orders. Upon his return to America, he was established as a missionary of the Society at Stamford and Greenwich, Connecticut, where he continued to labour with fidelity for more than fifty years, dying in Stamford, May 9, 1799. The degree of Doctor in Divinity was conferred upon Mr. Dibble by Columbia College in 1793. It is recorded of him that he possessed the entire confidence and regard of his fellow-citizens.

143 "*Leaming.*"

A notice of the Rev. Jeremiah Leaming, D.D., will be found below, in connection with entries in the Parish Register, under the date of January, 1758 (Vol. i. p. 303).

144 "*Hubbard.*"

The Rev. Bela Hubbard was appointed a missionary of the Society for New Haven and West Haven in 1767. After the close of the Revolutionary war, in 1783, Mr. Hubbard continued as rector of Trinity Church, New Haven, to old age. The *History* of the parish records concerning him: "The faithful missionary, the pious priest, the watchful pastor, after a life spent in the service of his Master, was called to his reward on the 6th day of December, 1812. His name is yet green among the children of those who knew and loved him and enjoyed his ministrations, and is never mentioned, by them, but with affection and veneration."

145 "*Governor Saltonstall.*"

Gurdon Saltonstall, son of Nathaniel[20] and great-grandson of Sir Richard Saltonstall, colonist, who arrived at

Massachusetts Bay in company with Governor Winthrop in 1630, was born in Haverhill, Massachusetts, March 27, 1666, and died in New London, Connecticut, September 20, 1724. He graduated at Harvard College in 1684, studied theology, and was ordained minister of New London, November 19, 1691. While Governor Fitz-John Winthrop was ill, Mr. Saltonstall, his pastor, acted as his chief adviser and representative and, on the death of the governor, became, by choice of the Assembly, his successor, January 1, 1707-8, holding the office until his death. He set up in his own house the first printing-press in the Colony, in 1709, and was active in the establishment of Yale College. Governor Saltonstall was distinguished for not only learning and eloquence, but knowledge of the world, solidity of judgement, and the elegance of his manners.

146 "*Wetmore.*"

Mr. Wetmore[130] did not accompany Cutler and Johnson, family reasons preventing his thus throwing up his charge at once. It was not until the *summer* of 1723 that he reached London, receiving ordination from Bishop Gibson, in the Chapel Royal, July 25th.

147 "*The Rev. Mr. Hallam.*"

Robert Alexander Hallam was born in New London, Connecticut, September 30, 1807, dying in the same town January 4, 1877. He graduated at Yale College in 1827 and at the General Theological Seminary, New York, in 1832. After two years as rector of St. Andrew's Church, Meriden, Connecticut, he assumed the rectorship of St. James's Church, New London, remaining there until his death. In 1853, he received the degree of S.T.D. from Trinity College. He was an original thinker and wrote several interesting books, the best known being the *Lectures on the Morning Prayer.*

148 "*Mr. Beach, the Congregational minister at Newtown.*"

John Beach, third son of Isaac Beach, was born in Stratford, Connecticut, October 6, 1700, and died at

Newtown, Connecticut, March 19, 1782. He graduated at Yale College in 1721 and, in the early part of 1725, was ordained pastor of the Congregational church in Newtown. After a few years, somewhat under the influence of the Rev. Samuel Johnson, of Stratford, he conformed to Episcopacy, and in April, 1732, sailed for England, where he was ordained by Bishop Gibson, of London, and commissioned by the Society as its missionary at Newtown and Redding. Here he enjoyed great popularity, with increasing congregations, and remained for fifty years, until his death. The *Abstracts of the S. P. G.* speak of him as "one of its greatest ornaments, highly esteemed and beloved by his congregation."

149 "*Mr. Seabury.*"
A sketch of the Rev. Samuel Seabury will be found below, in connection with an entry of May 27, 1733, in the Parish Register (Vol. i. p. 145).

150 "*Edward.*"
In naming Edward Cole next after John, Dr. MacSparran does not mean to imply that he came next to him in the order of the family, but merely followed the custom of naming the boys first. Edward was the youngest of these six children, being about two years of age, while John was ten. Thomas, a still younger son of Elisha and Elizabeth Cole, was born, evidently, later than this baptism.

151 "*John Cole, Esq.*"
The original John Cole (son of Isaac) came to America from Sandwich, Kent, England, in 1634, while a child, with his parents, in the ship *Hercules*, living at first with them at Charlestown, Massachusetts, and then at Boston. It was in 1651 that he married, as is recorded above, Susanna Hutchinson. Sometime previously to 1663, he removed to Kings Town, in Narragansett, to take care of the lands of his brother-in-law, Edward Hutchinson. In 1670, he was appointed, by Connecticut, one of four Commissioners, to whom the inhabitants of

Wickford were called upon to yield obedience. In 1679, John Cole was one of the forty-two inhabitants of Narragansett who petitioned the King, praying that he "would put an end to these differences about the government thereof." When he died, in 1707, he appears to have left five children,—Susanna (Eldred), Hannah (Place), William, Elizabeth, and Elisha. The "homestead farm" of John Cole, consisting of six hundred and sixty-one and one-half acres, south of the present village of Hamilton and north of "Cole's Brook," passed to his son William.

152 "*Mrs. Anne Hutchinson.*"

Anne Hutchinson, a daughter of the Rev. Francis Marbury, was born about 1590, and married William Hutchinson about 1612, both belonging in Lincolnshire, England. In 1634, they followed to the New World their eldest son, Edward, who had the year before accompanied thither the Rev. John Cotton, lately rector of St. Botolph's Church, Boston, England, presumably a friend of the family, and at first a supporter of Mrs. Hutchinson after her arrival in Massachusetts. The career of Anne Hutchinson in America is too well known to need to be recited here, but it is noticeable that not only the Hutchinsons and Cotton came from Lincolnshire, but also the other leading *Antinomians*, Coddington and Wheelwright.

153 "*Governor Thomas Hutchinson.*"

Thomas Hutchinson, royal governor of Massachusetts, was born in Boston, September 9, 1711, and died near London, June 3, 1780, being a son of Thomas Hutchinson, a merchant of high standing in Boston and for twenty-six years a member of the Council of Assistants. The younger Thomas graduated at Harvard College in 1727. On May 16, 1734, he married Margaret Sanford, with whom he lived in great happiness until her death in 1753. At the age of twenty-six, he was elected a representative to the General Court, and there opposed the popular paper-money scheme of the period with a clear head and unshaken courage, refus-

ing, at a later election, to be bound by instructions to vote for a further emission of paper. In 1746, Mr. Hutchinson was made Speaker of the House. In 1756, he was appointed lieutenant-governor and soon after chief justice. In 1770, he was appointed governor, continuing in the office until 1774, when he went to England and was offered a baronetcy by the King. Although a Tory, he was animated by an intense love of New England, and, in gifts and attainments, surpassed all the other colonial governors. His principal works are the *Diary and Letters* and the *History of Massachusetts Bay*.

154 "*About* 1636."

Governor Arnold, in his *History of Rhode Island* (i. 70, 71), places the purchase of the island of *Aquedneck*, from Canonicus and Miantinomi, in March, 1637-8, and the settlement of Newport in the following spring. He represents (i. 132, 133) William Hutchinson and Samuel as among those who remained at Pocasset or Portsmouth, in the northern part of the island, the first place of settlement, and does not give the name of Hutchinson as that of one of the nine who signed the compact, "on the 28th of the 2d, 1639," "to propagate a Plantation in the midst of the Island," *i.e.* at Newport.

155 "*Ann Dyre.*"

Ann Hutchinson, a daughter of Edward and Catharine, was born November 17, 1643, and died January 10, 1717. She married Samuel Dyer, eldest son of William Dyer, of Boston and Newport, and his wife, Mary, who was hanged in Boston, June 1, 1660, for being a Quaker. After 1669, or a somewhat earlier date, Samuel and Ann Dyer lived at Kingstown, where, on May 21st of that year, he became a *Conservator of the Peace*. It is likely that they occupied some of the lands of her father, out of which, in 1675, she received the legacy mentioned in the text. They had seven children. After the death of Samuel, about 1678, Ann married, at Kingstown, September 22, 1679, Daniel Vernon, who came to America about 1666 from London, and, after a short stay at Newport, settled in Kingstown, where for many years he

acted as tutor for the children of Captain Lodowick Updike, living in his house and dying there about 1715. Daniel and Ann Vernon had three children, of whom Samuel, born December 6, 1683, married and became the progenitor of the Vernons of Newport. In her latter years Mrs. Vernon lived at Newport.

156 "*Nathaniel Coddington.*"

Major Nathaniel Coddington, who married Susanna Hutchinson, was the younger son of Governor William and Anne (Brinley) Coddington, and was born at Newport, May 23, 1653, dying January, 1724. Nathaniel and Susanna had six children, of whom William, born July 15, 1680, married Content Arnold and Jean Bernon and became lieutenant-colonel of the regiment of militia on the island, speaker of the House of Deputies, and one of the justices of the inferior court of Common Pleas, being a gentleman of marked elevation of character, well educated and accomplished, and long a vestryman of Trinity Church, Newport, as well as for a time a warden of St. Paul's Church, Narragansett. To him Mr. Callender dedicated his well-known *Historical Discourse.* Another son, Nathaniel, born January 18, 1692, was injured by an accidental explosion of gunpowder on Malbone's wharf, Newport, September 17, 1744, dying a few days later.

157 "*Elisha Cole, Esq.*"

Elisha Cole was a deputy for several years, between 1709 and 1725, and an assistant from 1718 to 1723. He was estimated to be one of the largest landholders in Narranganset and left large tracts to his wife and his sons, John and Edward. The first names and the residence of the parents of Elizabeth (Dexter) Cole (born in 1684) are not known, neither does it seem possible to trace a relationship between her and the well-known Providence family, of which Gregory and Abigail Dexter were the progenitors. Mrs. Cole is among those most frequently mentioned by Dr. MacSparran in his *Diary*, and was evidently most highly esteemed by him.

158 "*Mrs. Cole.*"

The following notice of Mrs. Cole appeared in the *Providence Gazette* for Saturday, June 29, 1811: "On Friday last departed this life, in the eighty seventh year of her age, after a long and distressing malady, Mrs. MARY COLE, the venerable relict of the Hon. Chief-Justice Cole, (whom she survived upwards of thirty years,) and only daughter of the Hon. DANIEL UPDIKE, deceased, an eminent Statesman, of Rhode-Island, &c. The ancestry of this estimable Lady and the independent circumstances of her family placed her in an elevated rank in society, in which she was distinguished for her polished education and refined manners, yet such was the amiable tenderness of her heart, the humility and benignity of her disposition, that she never arrogated to herself any degree of superiority over the lowly virtuous members of the community, in which she lived, but delighted, in the days of her prosperity, to console and relieve the needy and afflicted, whom DIVINE PROVIDENCE had placed within the sphere of her active benevolence.... She was tenderly impressed by the gratitude and sensibility of her dutiful daughter and her worthy husband, Mr. ICHABOD WADE, in whose hospitable dwelling she serenely closed her virtuous life.... On Sunday afternoon her remains were removed to St. John's Church, where the Burial Service was solemnly performed by the Rev. Mr. CROCKER, which closed by the respectful interment of the corpse in the cemetery of the Church."

159 "*Ann Pinder.*"

She belonged to a family of some prominence in Narragansett, two hundred years ago. The facts, that she married one of the Coles, a family of acknowledged position and landed importance at that day, and that her husband was a grandson of Anne Hutchinson, vouch somewhat for her social standing. Her father was Jacob Pinder, of Newport and Kings Town, and the first which we hear of him is his paying a tax of three shillings in 1680. He hired a farm of James and

Daniel Updike, presumably because he had little or no land of his own. Ann had a brother John, who married Susanna Northup and had four sons and three daughters, born from 1716 to about 1732, the youngest of whom were Mary and John. It is probable that the eldest was a certain Jacob Pinder, who is recorded as having married Mrs. Mary Smith, of Boston, April 2, 1738, and that Sarah and Hannah Pinder, who married in North Kingstown, about 1775, were the first John's granddaughters. It is a singular testimony to the persistence of names of localities that, although the Pinder family appears to have long since passed away, a certain corner, near the former site of the old Narragansett Church, where stands an ancient gambrel-roof Gardiner house at some remote period the residence of an Ezekiel Gardiner connected with the Pinder family, is still known as "Pinderzeke's Corner."

160 "*John Cole* (*born* 1702)."

Captain John Cole (to be distinguished from his cousin, more than a dozen years his junior, *Judge* John Cole) had five children by his first wife, Ann, and the same number, or possibly six, by his second wife, Mary Bissel, to whom Dr. MacSparran married him, February 7, 1745, at the house of her brother, Thomas, before "many witnesses." It is probable that the order of the children given in the text is not strictly accurate, but, on account of the mutilated condition of the North Kingstown records, it is not possible to rearrange it with confidence. *Thomas*, however, born May 13, 1747, Dr. MacSparran expressly states, in the record of his baptism, on Sunday, August 2, 1747, to have been a son of Mary. He must, therefore, have been the *sixth* child of John instead of the *fourth*. His baptismal name is given, too, as simply Thomas, and the addition of Hutchinson seems unauthorized. The large farm, referred to in Note 151, belonging to the original John Cole, who died intestate in 1707, came into the possession of his elder son, William, who left it, by will (proved in 1734), to his eldest son, Captain John Cole, the sub-

ject of this Note, who, in his turn, in his will (proved December, 1792), bequeathed to his eldest son, William, the "homestead farm, including my new house," thus completing its possession by four successive generations.

161 "*Large proprietors of lands.*"
In the division, in 1675 (Fones' Record, by James N. Arnold, pp. 25, 26), of Boston Neck, among the seven original Atherton Purchasers and Captain Edward Hutchinson, who had been admitted in November, 1659, to an equal share with the others, a tract of about one thousand acres (Fones' Record, p. 43) at the head of the Neck, some of which he had long previously occupied, was allotted to Hutchinson. Most of this land, if not all of it, came into the possession of the Cole family when, in 1702, Elisha Hutchinson, son of Edward, sold nine hundred and sixty-five acres to his first cousin, Elisha Cole, the father of John and Edward. In 1748, John Cole sold the southern portion of this tract, six hundred acres, to Henry Collins, of Newport, from whose estate it passed into the hands of George Rome (alluded to below, in an entry of September 16, 1770), and became known as the "Rome Farm," being subsequently the property of Judge Ezekiel Gardiner and Reynolds Greene. That the name of *Boston Neck* as a substitute for *Namcook*, the Indian title, was well established as early as 1675, is shown by its repeated use in the agreement of division, executed on June 16th of that year. The name occurs, too, in a deed from Edward Cole to Elisha, in 1671. It was so called because a majority of the members of the Atherton Company, who purchased it from Coginaquond (Fones' Record, pp. 3, 4), chief sachem of Narragansett, July 4, 1659, and to whom it was, as above, allotted in 1675, were residents of Boston or its vicinity. Dr. MacSparran frequently refers, in his *Diary*, to *Boston Neck*.

162 "*Began practice in Providence.*"
The fact that John Cole, in several deeds of 1746 and 1748, is designated as "of Newport," when he was

already over thirty, would seem to indicate that before going to Providence he practised law in that town, where he had been studying with Colonel Updike.

163 "*He died in the hospital in October*, 1777." Further information about Judge Cole can be found in Updike's *Memoirs of the Rhode Island Bar*, pp. 122-130.

A small-pox hospital, for inoculation, had been opened in Providence, August, 1776, opposition to that treatment having previously been too great to permit it to be practised. Vaccination was not introduced until 1796.

164 "*He died, at the age of about seventy.*" Some further interesting information concerning Colonel Cole's experiences, on his mission to the Indians in the region of the Ohio River, is contained in a manuscript letter of General James Updike (born 1763, died 1855), an older brother of Mr. Wilkins Updike, written February 15, 1842. It is founded upon an oral account given to the writer by Colonel Cole himself. He encountered immense herds of buffaloes. To avoid hostile natives, his Indian guides hid him during the daytime and made him travel at night, living largely upon buffalo tongues, strung upon a stake and carried upon their shoulders. The extreme point of his expedition General Updike supposed to be a spot upon the Mississippi, near the present site of the city of St. Louis. The writer of the letter remembered visiting at Mrs. Edward Cole's, in Newport, in 1774, and being shown by her a picture injured by the mob. As Colonel Cole engaged in the tanning business at Newport after the close of his somewhat brilliant military career, a wit wrote a "poem" concerning him, finishing with the lines:

> "*Brave he was at the siege of Havana,*
> *In youth a colonel and in age a tanner.*"

165 "*Captain John Chace.*" Captain Chace was born in Barbadoes. His father, John Chace, was born in England, being a member of "a

family of *gentlefolk*," and emigrated to Barbadoes, where his name is found on the records of St. James's Parish in 1679, and of St. Michael's Parish in 1680, together with accounts of his estates and servants. This family is not, so far as is known, allied by blood with any other Chaces or Chases in America. The name has always, it is claimed, from the first known ancestor, been spelled *Chace*, although Dr. MacSparran entered it *Chase* in the Narragansett Parish Register, and it is so spelled in records of ancient wills.

166 "*Benedict Arnold.*"

Mr. Arnold, father of Mrs. Ann Chace, was born February 10, 1642, and died July 4, 1727. He was a son of Benedict Arnold, the first governor of the Colony of Rhode Island under the royal charter, and a grandson of William Arnold, who was associated with Roger Williams as one of the thirteen proprietors of Providence. A grandson of this second Benedict Arnold was the gallant soldier and notorious traitor, Benedict Arnold, of the American Revolutionary War. The Benedict Arnold of the present Note married, first, Mary Turner, March 9, 1671, and, second, Sarah Mumford, whose daughter Ann (born July 14, 1696) became Mrs. Chace. In his will, proved in 1727, Mr. Arnold gave to daughter, Ann Chace, certain land, at the decease of her mother. In Mrs. Benedict Arnold's will, proved November 5, 1746, Samuel Chace, grandson, was appointed executor; £1000 were given to daughter, Ann Scott (previously Mrs. Chace); £1000 to grandson, William Chace; £2000, in equal shares, to grandchildren, Samuel Chace, Sarah Griffith, and Elizabeth Chace; a silver tankard to grandson, Samuel Chace, and "my servant boy Caesar" to grandson, William Chace. The remaining grandson, John, had died in 1745, previously to the making of his grandmother's will.

A sister of Mrs. Ann Chace was Sarah Arnold (born November 3, 1698), who became the first wife of Colonel Daniel Updike.

167 "*Samuel.*"

Samuel Chace, son of Captain John and Ann (Arnold) Chace, married Freelove Lippet (now spelled Lippitt) (born March 31, 1720), a daughter of Moses and Anphillis (Whipple) Lippet, of *Old Warwick*. Dr. MacSparran, in his *Diary*, records, on Tuesday, August 9, 1743, "We are setting out this Afternoon, for Col. Updike's, in our way to Warwick, to Samuel Chace's wedding"; and again, on August 10th, "We set out, after Dinner, from Col. Updike's and arrived at Warwick just as the great Tempest of wind, thunder, Lightning and Rain began. I married Samuel Chace to Freelove Lippet, in the time of ye Tempest."

Samuel Chace lived in Providence and was, for nearly ten years, the first colonial deputy postmaster of that town, having been appointed by Benjamin Franklin. He was, for a long series of years, a warden and vestryman of St. John's Church in the church-yard of which he was buried, at his death in 1802. Further references to him and his son, Dr. John Chace, are contained in the sketch of that parish, to be found below. A curious and pathetic letter from Samuel Chace, at the age of seventy, to General Washington, hitherto in manuscript, is introduced in Appendix E. Mr. Chace appears, from that, to have had ten children, their names being given in the text.

168 "*Governor Benedict Arnold's original seal.*"

Mr. John Barnet Chace inherited this seal from his father, Dr. John Chace, his grandfather, Samuel Chace, and his great-grandfather, Captain John Chace, whose wife was a granddaughter of the original owner, Governor Benedict Arnold. More than seventy years since (1904), Mr. Chace presented it to the Society, as mentioned in the text, where it continues in the cabinet, marked with his name, as donor. The anchor on the handle is surmounted by the word *Hope*.

169 "*Christopher Champlin, a child.*"

Christopher Champlin was born at Charlestown, Rhode

Island, February 7, 1731. He took up his residence at Newport prior to 1753, at which date he is recorded as already a member of the Newport Artillery Company. He joined the expedition against Crown Point, and was commissioned, May 10, 1755, a major, and, in the following year, a lieutenant-colonel. In 1767, he became a warden of Trinity Church. When the war of the Revolution approached, Mr. Champlin removed to Narragansett, but returned to Newport after the restoration of peace.

170 "*Christopher Grant Champlin.*"

The Honourable Christopher Grant Champlin, son of Christopher and Margaret Champlin, was born in Newport, April 12, 1768, and died March 28, 1840. The name *Grant* was not given to him at birth, but was added by an especial act of the General Assembly at the May session, 1786. (Rhode Island Colonial Records, x. 197.) Mr. Champlin married Martha Redwood Ellery, April 14, 1793 (she having been born March 13, 1772, and dying February 22, 1847). His term of service in Congress, as a representative from Rhode Island, extended from May 15, 1797, to March 3, 1801, and, as a senator, from January 12, 1810, to 1811, when he retired from public life, on account of the death of his son. He served also as colonel of the Newport Artillery Company, and was a supporter of the Congregational parish. Mr. Champlin was the last male of the name in Newport, belonging to this family.

171 "*Samuel Elam, Esq.*"

Mr. Elam came from Leeds, England, and was naturalized in Rhode Island in 1789, and empowered to make sale of the real estate of his uncle, Gervase Elam, late of Portsmouth, which town Samuel represented in the General Assembly in 1792. His residence in North Kingstown was upon the farm lately owned by Mr. Samuel Browning, at Hamilton, on the south side of the road to Allenton.

Mr. Elam was the first president of the Washington Academy, founded at Wickford, in 1800, giving

one hundred dollars to the enterprise and desiring, it is said by tradition, to have the institution called by his name. At about the same period he laid out the portion of Wickford between the present two bridges, as *Elmville*, the title of *the ville* still clinging to it among the older inhabitants. Samuel's uncle, Gervase, in 1772, bought the Thomas Hazard farm of three hundred acres, near Bissell's Mill (now Hamilton), the same being confiscated, in 1775, by the State, on account of his being a royalist and being accused of giving aid to the enemy.

172 "*Dr. Benjamin Mason.*"

Dr. Mason, the eldest son of Benjamin Mason and Mary, his wife, a daughter of Daniel Ayrault, junior, was born in March, 1762. He was married in Narragansett, November 8, 1788, by the Rev. William Smith, rector of St. Paul's, to Margaret, a daughter of Christopher Champlin, then probably still living there although soon afterwards returning to Newport. After studying in the office of Dr. Isaac Senter, Dr. Mason completed his medical education in London. Upon the death of Dr. Senter, in 1799, he succeeded him as director and purveyor-general of the Military Hospital of Rhode Island. His brilliant career was cut short by death, in September, 1801, at the age of less than forty years. His body is buried in Trinity church-yard. The late George Champlin Mason, the author of the *Annals of Trinity Church, Newport, Rhode Island*, was a grandson of Dr. Benjamin Mason. Daniel Mason, a brother of Dr. Benjamin, was a merchant of Newport, in company with Colonel Francis Malbone, and died a bachelor, September 24, 1797, being buried in Trinity church-yard.

173 "*George Champlin.*"

Mr. Champlin was born in 1738. Dr. William Ellery Channing, in a letter of reminiscences of his father, William Channing, remarks, "Among his friends was George Champlin, Esq., a politician of singular sagacity and one who is said to have ruled the State for years without forfeiting his integrity." Like his bro-

ther Christopher, George Champlin was a contributor to Trinity Church.

174 "*Lydia Gardiner.*"
Mrs. Robert Champlin will be further noticed in connection with the Gardiner family, in the next chapter. She was a niece of Mrs. MacSparran and a sister of Mrs. Lodowick Updike, her daughter Mary, Mrs. McRea, thus being a first cousin of Wilkins Updike.

175 "*Colonel McRea.*"
Colonel William McRea was born in 1767, and died near Shawneetown, Illinois, November 3, 1832. On April 19, 1824, he was breveted *Colonel* "for ten years' faithful service." Mrs. McRea, who survived her husband and her four children for many years, living in Newport, was a lady of superior cultivation and highly respected. In her declining years she prosecuted a claim at Washington, with the support of gentlemen of the highest standing in the government.

176 "*Dr. Allison.*"
The Dr. Allison here alluded to is, presumably, the Rev. Burgiss Allison, D. D., who was a few years the junior of the elder Mrs. McRea and a Baptist clergyman of great versatility and considerable prominence. He was born at Bordentown, New Jersey, August 17, 1753, and died in Washington, February 20, 1827. It is recorded that he began to preach when only sixteen years of age. Eight years later, in 1777, he was a student in Rhode Island College, now Brown University, from which he received, in 1786, an honorary degree of Master of Arts and, in 1804, that of Doctor of Divinity. Having charge of a church in Bordentown, he established there a classical boarding-school, which attained a high reputation and with which he remained until 1796. After this date for a considerable period Dr. Allison devoted himself to inventions, making some improvements in the application of the steam-engine to navigation, and displaying marked mechanical and artistic ability. In 1816, he was elected chaplain of the

House of Representatives at Washington, and later was appointed chaplain of the navy yard at the same place, remaining in the office until his death. He was also a secretary of the American Philosophical Society and an extensive writer for periodical literature.

177 "*Jno Gidley.*"

Judge John Gidley, the father of John Gidley, mentioned in the above marriage entry, came from Exon, Devon, England (Mason's *Annals of Trinity Church, Newport*, p. 45), to Newport, where he died April 28, 1710. In the grave with him, in Trinity church-yard, are buried his wife, Sarah, who died May 9, 1742, and his daughter, Sarah, the wife of John Vine. On the stone, above, is the inscription, placed there, it appears, by Mrs. Gidley, the survivor, and reminding one of that on the Shakespeare monument: "This tomb I desire may not be opened until it is demolished by time, it being filled up."

After the early death of Sarah Shackmaple, the wife of the second John Gidley, he married, October 10, 1728, Colonel John Cranston's daughter, Mary, who died October 3, 1733, aged twenty-four years. His third wife was Elizabeth Brown, a daughter of Captain John Brown and a cousin of the second wife. In 1742-3, the Judge of Admiralty having gone to England, Mr. Gidley was appointed to the office "till the King's will could be known." In 1734, he was chosen junior church warden of Trinity Church and, in 1735, "eldest church warden." A further account of the accident mentioned in the text will be found under an entry of September 2, 1739, extracted from the Parish Register. *Gidley* Street still perpetuates the name in Newport.

178 "*Capt. Jeremiah Wilson.*"

Captain Jeremiah Wilson was a son of Samuel Wilson,[24, 25] one of the original Pettaquamscutt Purchasers. He was born in 1674 and died June 2, 1740, living successively on Block Island and in Newport and South Kingstown. His first wife, to whom he was married on Block Island, where the birth of his first three children is re-

corded, was Ann Manoxon. The Christian name of his second wife was Mary. The whole number of his children was twelve, Elizabeth being the fourth and, probably, a daughter of the first wife, her name not appearing in a list of the seven children of Mary Wilson. In 1706, while still living on Block Island, Captain Wilson conveyed to his sister, Mary, and her husband, Robert Hannah, all his right in certain lands "so long as wood groweth and water runneth." In 1722, he became a freeman of Newport. Elizabeth Wilson, afterwards Mrs. Torrey, was born about 1709. The house in which Captain Wilson must have been living at the time of the above wedding, his two older brothers having died without leaving children, was that of his father, the first built on Tower Hill, soon after 1657, the date of the purchase from the Indians. It is described by Mrs. Caroline E. Robinson, in *The Hazard Family of Rhode Island* (p. 61) as forty-two feet by fifty-six upon the ground and of two stories in height. The front door was ornamented in the Ionic order of architecture. The brick chimney was fourteen feet square at the base, containing three ovens and eleven smoke flues. There was a boiling spring in the cellar and a well supplied water at each end of the house. The windows, made in the Old World, were of diamond-pane glass, set in lead. The old house was taken down in 1823, another being built on nearly the same site. There have been (1905) seven generations of the descendants of Samuel Wilson, many of whom have inhabited this spot, some of them still living on Tower Hill and owning a part of the original Wilson purchase. After the death of Captain Wilson, the house became the residence of his son John, known as Colonel Wilson, who married Hannah Hazard, a daughter of Colonel Thomas Hazard. The "Wilson Woods," north of Peacedale, still perpetuate the name of the first purchaser.

179 "*William Wilson Pollock.*"

Mr. Pollock, who married Dr. Torrey's daughter (Mary?), was probably her first cousin, he being without

much doubt a son of Mary (Wilson) Pollock, a younger sister of Mrs. Torrey. Jeremiah Wilson, in his will, proved June 9, 1740, left twenty shillings "to daughter Elizabeth Torrey, wife of Rev. Mr. Torrey," and the same sum "to Mary Pollock, wife of William." It is singular that Captain Wilson appears to have had two daughters named Mary living at a time (Austin's *Genealogical Dictionary of Rhode Island*, p. 230), one of them being Mrs. Edward Robinson, of New London, eldest daughter of the first wife, and the other, twenty years younger, (probably) the eldest daughter of the second wife. William Wilson Pollock had a son John W[*ilson*], born March 28, 1785. The Wilson house on Tower Hill is now (1895) the property of Charles Pollock, a great-great-grandson of Captain Jeremiah Wilson, of the above marriage record.

180 "*Dr. Torrey.*"

Miss Caroline Hazard, in *College Tom* (pp. 82, 86), remarks: "This Dr. Torrey[108] was an interesting man, a physician both of the body and the soul.... He lived in a house, that stood about a mile from the village of Tower Hill, on the south side of the road leading west, upon land still called the 'Tory lot.'... The old Presbyterian had a uniform way of reproving his son, a very naughty boy, to whom he would say with great emphasis, when he behaved amiss, 'Why! I am ashamed of you, John! I am ashamed of you.'"

181 "*Gysbert Opdyck.*"

Gysbert Opdyck, or op Dyck, belonged to an ancient Westphalian family, many of whose members had been burgomasters and held other high offices in Wesel, on the Rhine. He was a son of Lodowigh op den Dyck and was baptized in the above town, presumably as an infant, September 25, 1605. He is said to have emigrated to New Amsterdam, America, in 1635, and was certainly there before 1638, when he became commissary of the Dutch *Fort Good Hope*, at the present site of Hartford, Connecticut. He married Catharine, a daughter of Richard Smith,[10] September 24, 1643,

and, with an interval of a year or two spent in the old country, remained among the Dutch until the capture of New Netherland by the British, in 1664. During this period he held many offices of honour and trust, under the *Dutch West India Company*, and, for a time was a large landholder. There exists a tradition that he was a physician of some celebrity, but, while the account is possibly true, it yet appears to be entirely unsupported by documentary evidence and inconsistent with his whole recorded career. As early as 1659, he is said to have witnessed deeds in Narragansett. After 1664, Gysbert's name does not appear upon the records of New Amsterdam, and it is probable that, about that time, he went, as some of his children certainly did, to the residence of his father-in-law, in Rhode Island, where he may have died. His children were: (1) Elizabeth, baptized July 7, 1644, married George Wightman; (2) Lodowick (noticed in the next Note); (3) Richard, died 1675; (4) Sarah, baptized 1650, married a Whitehead, and died after 1704; (5) Johannes, baptized 1658; (6) James, baptized 1658, died 1729; (7) Daniel, died 1704.

182 "*His son Lodowick.*"

Captain Lodowick Updike was baptized (doubtless soon after his birth) on June 10, 1646, in the Dutch Church of New Amsterdam, where, or in the vicinity of which, his childhood and youth were passed. Even as a lad he must sometimes have accompanied his grandfather, Richard Smith,[10] on his sloop, to the trading-house at Narragansett, and there, except during a brief retreat to Rhode Island after the Indian war of 1675, he spent all his life, after about 1664, his name appearing upon the Kingstown records as early as 1668 and frequently thereafter, until his death, about 1736. Upon the death of his grandfather, in 1666, a portion of the lands around Wickford came into Lodowick's possession, the amount being increased by his marriage, a number of years later, to Abigail Newton, daughter of Thomas and Joan (Smith) [10, 220] Newton (also a grandchild and

heir of Richard Smith), and much more augmented upon the death, in 1692, of his uncle, Richard Smith, junior,[22] who, being without children, left him "Smith's Castle" and the larger part of his other property. It was Lodowick who, about 1709, laid out the village of Wickford and, between that year and 1715, sold a large number of house-lots in it, the place being long known as "Updike's New Town." Upon taking up his residence in an English colony, he appears to have been the one who changed the family name from *Opdyck*, the form used by his father in New Amsterdam, at least as late as 1663, to the present one (*Updike*), employed by himself, at least as early as 1668, the pronunciation of the two, however, being without doubt the same. That Captain Updike and his family were early interested in the Narragansett Church is shown by several entries in the Parish Register:

March 17, 1723-4. The names of Katharine and Sarah Updike, his daughters, are recorded, by the Vestry of St. Paul's, as proprietors of pew No. 10. September 11, 1726. "At night Clinick Baptism was administered by Mr. McSp. to Abigail, ye wife of Capt. Lodowick Updike, it being ye 63 year of her age." March 29, 1730. "Mrs. Sarah Updike" and "Mrs. Katharine Updike" are mentioned as sureties at a baptism. May 1, 1732 (or before), the Updikes are assessed £6 for the support of St. Paul's Church. In Lodowick Updike's will, made in 1734, occurs the clause, "But it is my Mind and Will that the Lot [*of land in the*] Town of Wickford by me formerly designed f[*or the Church*] of England in North Kingstown be Excluded [*from the former*] Devises and be forever appropriated for th[*e Use and benefit*] of said Church."

Of the brothers of Lodowick, who accompanied him to Narragansett, *Richard*, unmarried, fell in the "Cedar Swamp Fight" with the Indians, in 1675, and was one of the forty young men buried, after the battle, in the "Great Grave" upon the grounds of the block-house; *James*, said to have had a wife, Elizabeth, and to have been "of Boston," was wounded at the same time, be-

came a mariner, and lived until 1729, his death occurring while he was alone in a boat at the spot, in Wickford Harbour, ever since called "James's Ledge"; and *Daniel*, also wounded in the "Swamp Fight," who had a wife, Martha, and was a sailor. While on a voyage to Europe, he was captured by Algerine pirates, January 24, 1679-80, and eventually ransomed by the payment of fifteen hundred or two thousand gun-locks, by his uncle, Major Richard Smith, who is said to have sent a ship to Algiers for the purpose, at the instance of the well-known William Harris. There is a tradition that, after his release, Daniel Updike came from England to thank his uncle, remained with that view at "Smith's Castle" for a single night, and set out the next day on his return to Europe. He died in England, in 1704, calling himself, in his will (made February 9, 1704), "of St. Dunstan's, Stepney, county of Middlesex." In view of his devotion to the sea, it is interesting to note that St. Dunstan's has long been considered the *mariners' church*, all children born at sea being claimed as members of that parish, in accordance with the distich:

> "*He who sails on the wide sea*
> *Is a parishioner of Stepney.*"

Both James Updike and Daniel are traditionally said to have held the rank of captain at the "Swamp Fight," although they are likely also to have gained that title as sailors.

The children of Captain Lodowick Updike were: (1) Richard, born before 1691, who married Hannah Eldred, daughter of Daniel Eldred, the "Indian Killer," in 1725-6, and died in 1734, leaving six children, John, Richard Smith, Daniel, James, Mary, and Elizabeth, all of whom Dr. MacSparran baptized, May 7, 1734, in the presence of their father, he being very ill and near his end. Of these six children, *John* is noticed below; *Richard Smith*, a captain of an artillery company and a prominent man in Wickford, married Jemima Havens and had, beside other children, a son, Daniel Eldred Updike (noticed below); *Mary*, probably

the eldest child, or next to the eldest, was married by Dr. MacSparran, April 21, 1745, to James Boone, a son of Samuel. The Boones held land in North Kingstown, on the north side of the "*Ten Rod* Road," just west of "Collation Corners," where they probably also lived. In May, 1738, Mrs. Richard Updike was married (second) to Thomas Hazard, son of Stephen, by whom she had two children.

(2) Daniel (noticed in the text and in Note 184).

(3) Esther, who married Dr. Thomas Fosdick, of New London, Connecticut, and died in 1755. (See Mrs. Lee's letter, Appendix F.)

(4) Catherine, who lived at Wickford, and died, unmarried, in 1782.

(5) Abigail, who married Matthew Cooper.

(6) Sarah (noticed below, in the text, in connection with the entry of her marriage to Dr. Giles Goddard, December 11, 1735).

(7) Martha, who lived at Wickford, and died, unmarried, in 1780, being mentioned by Dr. MacSparran, in his *Diary*, July 24, 1743, as "Mrs. Patty Updike."

John Updike, son of Richard and grandson of Captain Lodowick Updike, was born at Wickford about 1729 and died in Providence, January 3, 1804. Dr. MacSparran mentions him, in his *Diary*, when, August 26, 1743, at about the age of fourteen, he was visiting at the glebe-house. He early removed to Providence, and, November 13, 1760, was married, by the Rev. John Graves, rector of King's Church, to Ann Crawford, daughter of John. One of Mrs. Updike's sisters was the wife of John Carter, publisher of the *Providence Gazette*, and another, the wife of Benjamin Stelle, their daughters, Ann Carter and Mary Bowen Stelle, becoming the first and second wives of Nicholas Brown. Captain John Updike, during his first active years, followed the sea, but later retired from that calling and became a prominent and esteemed merchant of Providence. In the Revolution he was several times appointed, by the General Assembly of Rhode Island, upon councils of war. He was a devoted

member of the parish of King's Church, afterwards St. John's, and was, in 1798, elected president of the Providence Marine Society. The *United States Chronicle* for January 5, 1804, contained the following notice of his death:

"On Tuesday morning last, departed this life, in the 75th year of his age, Captain John Updike, late President of the Providence Marine Society. Through the course of his protracted life, he was eminently distinguished for his nautical abilities and great ingenuity, while the rigid morality of his general conduct and his endearing domestic virtues engaged the esteem and commanded the respect of his fellow-citizens. During his long and distressing illness, he remarkably combined the fortitude of a *Man* with the resignation of a *Christian*." He was buried in Providence, probably in St. John's church-yard, where the other members of his family are interred.

John Updike had ten children: (1) Ann. (2) Mary. (3) John Crawford. (These first three children were unmarried and died young.) (4) Sarah, who married Scott Jenckes and removed with him to Cuba, where their son, William Scott Jenckes, was married twice to Spanish ladies and had a large family of children. Mrs. Jenckes died in 1834. (5) Richard Eldred, who was married, August 16, 1795, to Mary Soule, and is said to have died about 1818, in New York. (6) Ann, who married, November 23, 1806, Isaac Pitman, one of the party which threw the tea overboard in Boston Harbour, and had one son, Isaac Pitman, born 1807. Mrs. Pitman died in 1834. (7) Daniel, who was a sea-captain, living in New York, where he died in 1837. He had nine children. His daughter, Mrs. Francis S. Noyes, who married her first cousin, Captain John Updike Noyes, has lately died (1904) in New Orleans, in her ninety-first year. (8) James, who was born and died in 1776. (9) Abijah, born 1778, died 1834; married, August 30, 1806, Captain John Miller Noyes, and had seven (or eight) children. Her grandson, Henry J. Spooner, has been a representative in Congress. Her

daughter Sarah married the Rev. Lucius Bolles, of Boston, and had two sons, Nicholas Brown and Lucius. Her daughter Mary died, unmarried, in 1885. Her son, Samuel Miller Noyes, lived in Cuba and Providence. (10) John Crawford, born May 22, 1785, died December 9, 1819; married Mary Field, August 1, 1813, and had three children. The *order* of Captain Updike's children varies in different records.

Daniel Eldred Updike, son of Captain Richard Smith Updike and great-grandson of Captain Lodowick Updike, was born in 1765 and died in 1835. He married Elizabeth, daughter of Henry and Mary Wall, who died in 1847, aged eighty-two years. Mr. Updike was a leading citizen of Wickford and a member of St. Paul's Parish. At different times he held the offices of collector of the port of North Kingstown and surveyor. He built a large house, still standing (1907) on the south side of Main Street, Wickford, just above Bridge Street, and, for many years since his day, occupied by the Church family. At the time of the establishment of *Washington Academy* in Wickford, about 1800, Mr. Updike was very influential in the enterprise and was elected one of the trustees and the secretary of the board. The selection of the name of the school was largely due to his persistence, that of *Elam Academy* also having been strongly pressed. A son of William Ellery, Signer of the Declaration of Independence and collector of the port of Newport, became a student of the Academy and, for a season, an inmate of Mr. Updike's family. There are extant numerous delightful manuscript letters (1804-8) from Mr. Ellery to Mr. Updike concerning this lad, as well as concerning the recipient's own sons, Richard and John, the latter of whom, a great favourite with his father's Newport friend, died, much lamented, at the age of sixteen. These letters show, too, the very high esteem in which Mr. Updike was held by the distinguished writer and reflect upon him unusual credit. One of them will be found in Appendix G. The children of Daniel Eldred Updike were: (1) Richard Smith, born 1789, died 1876;

(2) John Wall, born 1793, died 1876; (3) Thomas W., born 1795, died 1865; (4) Elizabeth H., born 1802, died 1875; (5) Mary P., born 1807, died 1883. A grandson (son of Richard Smith Updike), George Whitman Updike, born in 1832, is now (1907), or was until lately, a prominent business man in St. Louis.

183 "*This house is now standing.*"

This statement must be taken as referring to the house as it was when restored or rebuilt, soon after 1675, very nearly upon the site of the original block-house. Potter remarks: "Smith's house stood where the present Updike house is, near Wickford. It was burned down in the Indian war and another built in its place." (*Early Narragansett*, p. 271.) ... "The bricks, in the front of the Updike house, ten feet high, are said to be the same as in the front of the old fort" (p. 343).... "The old Smith house is the same place with the modern Updike house.... It was a block-house, open at the top, built partly of bricks without mortar. It is said some of the old bricks are in the present house" (p. 378). An old manuscript of "Recollections," preserved in the Updike family and, although unsigned, purporting to have been written by General James Updike (1763-1855), contains the following account: "Father [Lodowick Updike, 1725-1804] used to say, 'When Major Smith came to this country ... he built the first house ever built in the country, which is now standing. The timber was all brought from Fall River [*Taunton?*]. There were no oxen in the country. There was a lintel [*lean-to?*] running out north and east, one hundred feet square, one story high. The void space in the middle contained the troops, that quartered there in the Indian wars. This was called *Smith's Castle*, which was always, afterwards, the residence of the Updike family.'" Richard Smith, junior, in his "humbell petition for relief," to "the Honr^ble the Commissioners of the United Colonies siting at Herford, the 5th day of September, 1684," closes with the clause, "and lastly my housing burnt, being of great valeue."

4 "*Daniel Updike.*"

Colonel Daniel Updike, it may be further noted, is said to have been born in 1693, the same year with Dr. MacSparran. He died at sixty-four years of age May 15, 1757. Some accounts state that he was born in 1694. He described himself, in a deposition, made May 28, 1736, concerning his tutor, Daniel Vernon, as "aged *about* forty-two years." Colonel Updike passed his youth in the house of his father, afterwards his own residence, "Cocumscussuc," sometimes called "Smith's Castle," at the head of the North Cove, at Wickford. His education was carefully carried on by tutors at home, of whom the above-mentioned Daniel Vernon, for many years the principal one, lived at the place. Captain Updike is said, in an old family record, to have hired also a French school-master, who was learned in Latin and Greek, to assist in the work of instruction. The young Daniel, it is asserted, was a great student and had a reputation as a penman. He was induced by a merchant of Barbadoes (perhaps Captain John Chace,[145] later his brother-in-law), to accompany him thither, tarrying there for some time and thus enlarging his stock of information. Colonel Updike married, first, in 1716, Sarah, daughter of Benedict and Sarah (Mumford) Arnold, who died in 1718; second, in 1722, Anstis, daughter of Richard and Mary (Wilkins) Jenkins, who died in 1744; and, third, in 1745, Mary, widow of Governor William Wanton and daughter of John and Elizabeth (Carr) Godfrey. His second wife was the mother of his children: (1) Lodowick, born July 12, 1725; (2) Mary, born April 11, 1727; (3 and 4) Gilbert and Wilkins, born and died in 1729. There is a tradition that he had, by his third wife, a daughter who died in her fourth year. Daniel Updike in person was about five feet ten inches in height, with prominent features. Dr. Bradford characterized him as "a fine speaker, with great pathos and piercing irony." He was, undoubtedly, in his day, one of the most eminent men in the Colony, as well as, for the last twenty years of his life, the leading layman in St. Paul's Church,

Narragansett. The public baptism of such a man must have produced a marked effect upon the community.

The *Literary Society* in Newport, alluded to in the text, was formed in 1730, and continued until 1747, when it was enlarged in membership and became, as stated, the *Company of Redwood Library*, being, in August of the latter year, incorporated by an act of the Assembly. Abraham Redwood, a member of the association, presented it £500 sterling, to be expended in books, and Henry Collins gave the Company a lot of land, upon which the library building, erected in the following year, from plans of Peter Harrison, has ever since stood. The members of the original Literary Society, in addition to Daniel Updike, the first signer of its "Laws and Orders," were Peter Bours, Edward Scott, Nathan Townsend, junior, Samuel Wickham, Thomas Ward, Josias Lyndon, John Callender, junior, Sueton Grant, John Brett, Charles Bardin, J. Honyman, junior, Hez. Carpenter, James Searing, Joseph Jacob, William Ellery, Jos. Sylvester, John Checkley, junior, John Adams, Daniel Hubbard, Jeremy Condy, John Wallace, Stephen Hopkins, and Samuel Johnson. Strict attention to duty was insured by a curious and elaborate system of fines varying from one shilling to five shillings.

In 1729, Mr. Updike was appointed by the General Assembly one of a committee to run the Eastern Line of Rhode Island Colony. In 1740 he was selected to appear, with several others, before the Royal Commission, to settle the boundary between Rhode Island and Massachusetts. In 1749, the Assembly chose him to serve upon "a committee to prepare a bill for introducing into this Colony such of the laws of England as are agreeable to the Constitution." In 1755 (having been elected lieutenant-colonel in 1730), he and Governor Hopkins were appointed commissioners, in behalf of the Colony, to meet Major-General Shirley, Commander-in-Chief of his Majesty's forces in America, to concert measures more effectually to prosecute the campaign against the French in Canada. In May, 1757, Mr. Updike was reëlected attorney-general, and

died on the fifteenth day of the same month. After a funeral discourse had been preached by Dr. MacSparran, he was interred on May 18th in the burial-ground of his family beside the remains of his father and those of his second wife, Anstis Jenkins, the mother of Lodowick and Mary, his surviving children. For a sketch of Colonel Daniel Updike, see *Memoirs of the Rhode Island Bar* by Wilkins Updike. A further notice of Lodowick Updike, son of Daniel, and his descendants, will be found below, in connection with an entry of Sunday, August 24, 1760.

The *flagon* presented to Colonel Updike by Dean Berkeley, after remaining, as noted in the text, in the possession of Attorney-General Daniel Updike, of East Greenwich, and his family for about eighty years, passed, by deed of gift, about twenty years since, to Mr. Daniel Berkeley Updike, of Boston, its present (1907) possessor. A copy of Berkeley's *Minute Philosopher*, sent to Colonel Updike by the Bishop, is also preserved in the family.

Various interesting mementoes exist of Colonel Updike in addition to the gifts made to him by Berkeley. Among these is a magnificent snuff-box of silver and tortoise-shell, the inside of the lid being decorated with a scene from the *Æneid* of Virgil, exquisitely painted on ivory. Another smaller snuff-box is mounted in silver, with a miniature on the top and lined with tortoise-shell. Mr. Updike possessed also a curious box in shape like an orange, of orange colour and made of orange wood, and called from time immemorial the "Orange box,"—possibly a fashion in boxes invented in compliment to the House of Orange on its accession. There are also various articles of costume which were his; in particular two gorgeous waistcoats of stamped Genoa velvet, one pale blue, the other cherry colour.

A portion of his service for the table also remains. It is a set of "Lowestoft" porcelain decorated in colours, with the cipher (D. U.) in gold, in a medallion, surrounded with green laurel wreaths heightened with gold and surmounted by a crown. The tea and coffee service

is in the possession of Mr. Daniel Berkeley Updike. Portions of the dinner service belong to Miss Elizabeth Lyman Randolph and Mrs. H. F. Hunt, of Kingston, daughters of the late Richard Kidder Randolph, Esq., whose wife, Isabella Watson Updike, was born at "Smith's Castle" in 1812. The same ladies possess a superb silver muffineer of octagonal shape, the top beautifully chased; and a set of knife handles of Crown Derby porcelain. Some eighteenth century circular Indian dishes for capons, in red, blue, and gold (called in France *porcelaine des Indes*), and other enormous circular dishes, in blue and white Chinese porcelain, are also preserved in the family. A tall clock with a case of black and gold lacquer, formerly belonging to Colonel Updike, was in existence until about 1865, when the lacquer case became dilapidated, and it was taken off and a new case substituted. The fine works of this clock, made by Tomlinson of London, are in the possession of Mr. D. B. Updike. A pair of folding screens painted with men on horseback (one set of screens being decorated with red figures on white horses, the other with blue figures on black horses) were apparently used in Colonel Updike's drawing-room. Besides these there exist some oval convex mirrors, old engraved glass, a tea service of porcelain decorated with the cipher of the family on a shield, supported by Chinese figures of Liberty and Justice, &c.

Among the pictures which Colonel Updike owned are two portraits by Smibert, one of his second wife, Anstis Jenkins, of Newport, and the other of her mother, Mary Wilkins, whose mother was a Polish lady of distinction. These pictures represent two ladies in the low-cut dress of the period of Queen Anne, one of whom holds a nosegay, the other a pomegranate. The portraits, which are framed in antique black frames, are very much discoloured. It was hoped to reproduce them for this book, but it was not found practicable. Some interesting seventeenth century Italian and Spanish religious pictures, which were in the house of the author of this book, probably came from "Smith's Castle."

These old belongings, unimportant in themselves, are indications of a certain luxury of living which existed in Narragansett in the first half of the eighteenth century.

Some of the books belonging to the Updike family library,[378] successively the property of Daniel, Lodowick, and Wilkins Updike (three generations), are:

Theognidis Megarensis Sententiae Graeco-Latinae. (Lipsiae, 1620.) || Shelton's Don Quixote. || Jo. Barclai, Argenis. (Cantabrigia, 1673.) || Sallustii Bellum Catilinarium. || Lexicon Chymicum. (Lipsiae, 1678.) || The Iliad of Homer, Latin and Greek. (1686.) || The Same. (1740.) || Tully's Offices. || Proverbia Solomonis, &c. (Londini, 1708.) || Coke's Epitome. (London, 1640.) || Lex Mercatoria. (London, 1636.) || Salkeld's Reports. (1724.) || Beccaria on Crimes and Punishments. (Edinburgh, 1778.) || Law Dictionary. [Black letter. Bound by Samuel Mearne.] || The Works of Tacitus. (1737.) || Philosophical Dictionary. By Voltaire. || Prince Arthur. By Sir Richard Blackmore. (1714.) || Spectacle de la Nature. (1743.) || The Works of Virgil. (Translation.) (1735.) || Dryden's Plays. (1725.) || Biblia Sacra ex Sebastiani Castellionis. (Londini, 1726.) || The Iliad of Homer. Translated by Mr. Pope. (1731.) || A New Torch to the Latin Tongue. By Paul Jasz-Berenji. (1663.) || Clavis Graecae Linguae. (Londini, 1640.) || Liturgia seu Liber Precum Communium, &c. (Londini, 1677.) || Brightman's Revelation of the Apocalypse. (Leyden, 1616.) || The Works of Lucian. || The Works of Sir William Blackstone. (1741.) || Quinti Horatii Flacci Opera. (1734.) || DeFoe's History of the Devil. || The Procedure, Extent and Limitations of the Human Understanding. (London, 1729.) || De Jure Maritimo et Navali. (1722.) || The Perfect Conveyancer. (London, 1655.) || Æsop's Fables. || The Works of Hesiod in Greek and Latin. (London, 1659.) || Barclay's Argenis. (Cambridge.) || Publii Terentii Comoediae. (Londini, 1734.) || Young's Night Thoughts. (London, 1743.) || Arnoldus Montanus, America, &c. (Translated by Ogilby.) (1671.) || L. Annaei Flori, Epitome Rerum Romanum [?]. (Elzevir, 1650.) || In-

stitutio Graecae Grammatices Compendiaria in usum Regiae Scholae Weſtmonaſterienſis. (1730.) || Chirurgia Barbettiana. (1590?) || C. Julii Caesaris Quae Extant. (1739.) || P. Ovidii Nasonis Metamorphoseon Libri XV. (1719.) || Eutropii Breviarium Historiae Romanae. (1719.) || Cornelii Nepotis Vitae Excellentium Imperatorum. (1734.) || Erasmii Colloquia Selecta. || Corderii Colloquiorum Centuria Selecta. (1771.) || Bacon's Abridgment of the Law. (1768.) || The Laws of England down to the Twenty-seventh Year of the Reign of King Charles the Second. || The Works of John Locke. (1722.) || Rushworth's Historical Collections. (1659.) || The Law of Nature and of Nations. (1729.) || A Short and Easy Method with the Deists. Leslie. || The Works of Lord Chesterfield. (1787.) || The Works of the Rev. George Whitefield. (1771.) || The Works of Caesar. (1739.) || The Works of Hesiod. (Translation.) (1743.) || The Fulfilling of the Scripture. (1681.) || Xenophon. (Greek.) (1713.) || The Works of Nicholas Rowe. (1756.) || New Testament. (Greek.) (1794.) || Dialogues. Molière. (1767.) || Blondel's A Treatise of the Sibyls. (1661.)

This was a small part of the library. A collection of over 150 pamphlets (some of great rarity) from the same library was placed in the Providence Public Library by Mr. Daniel Berkeley Updike as a "Special Collection" in memory of Wilkins Updike. These were chiefly on political and theological subjects — the latter consisting of Anglican theology, sermons, &c., and tracts against Roman Catholics and "dissenters."

185 "*Abigail Gardiner.*"

The Gardiner family is treated below, in the text, under an entry of December 14, 1732 (Vol. i. p. 135).

186 "*Samuel Phillips.*"

Mr. Phillips, before removing to Kingstown, lived in Newport. Family records state that he was born "about 1660" (no place being mentioned), and died, as set down in the text, in 1736. No relationship can now be asserted to have existed between him and Michael

Phillips, who became a freeman in Newport in 1668 and died before 1689, leaving, or having had, five or six sons, approximately of Samuel's age. But some relationship, perhaps that of nephew and uncle, is rendered extremely probable by the common residence of Samuel and Michael in Newport, near the close of the seventeenth century, by the fact that the former was followed to Narragansett, earlier than 1730, by Michael Phillips, of Newport, a grandson of the original Michael, and by the recurrence in the two families of the Christian name of Samuel and, apparently, of that of Thomas.

The records of Kingstown show that, on May 26, 1709, Samuel Phillips, of Newport, Captain John Eldred, William Cole, and John Carr purchased, in that town, two hundred and eighty-five acres of land, bounded east by the "Post Road," north by the "Ten Rod Road," west by "Rocky Swamp," and south by the Annaquatucket River. Upon a portion of this tract the ancient Phillips house, sometimes styled fancifully "Moira Castle," is still (1907) standing. Although it is probable that Mr. Phillips first took up his residence and built his house upon this spot at the above date, yet it is not certain that he had not already occupied the land. In March of that year a committee was appointed by the Assembly "to sell or lease out the vacant lands in Narragansett to those *who may have settled on them.*" (Potter's *Early Narragansett*, p. 112.) It is known that several, if not most, of the purchasers had been living for years upon the lands then first formally conveyed to them. Havens' Tavern,[5] near the "Devil's Foot," was in existence at the time of Madam Knight's[4] journey in 1704, on land not sold to the Havens family until May 27, 1709, and Beriah Brown and his five co-purchasers are represented as buying, at the same date, "about seven hundred and ninety-two acres, *where they now dwell.*" (*Early Narragansett*, pp. 214, 215.) The northern part of the present Phillips house, at Belleville station and near Phillips's Brook, was built first, with the stone chimney project-

ing into the open air, towards the south, in 1709 or a little later, and the southern portion with the ell at about that time or 1750, perhaps for the accommodation of Christopher Phillips or his son, Christopher, junior, at the time of his marriage, in 1749. The studding in the newer part is much higher than that in the older, the ceiling being ceilings of both heights.

The name of Samuel Phillips appears among the eight "principal inhabitants of Narragansett, in communion with the Church of England," attached to a letter of October 20, 1715, addressed to the Society for the Propagation of the Gospel, and asking for "a settled minister," as well as, along with his two sons, Thomas and Christopher, to another communication of the same nature, of September 13, 1716. He was also the senior church warden upon the first recorded vestry of St. Paul's Church, April 14, 1718. Some colour is lent to the tradition that the Phillips family emigrated from Exeter, England, by the fact that a branch of the Kingstown Phillipses early settled in or near that part of North Kingstown which, on March 8, 1742-3, was incorporated as the town of Exeter, and may have had influence in the selection of the name. The name is still found in the latter town.

18 "*Colonel Thomas.*"

Colonel George Thomas, of North Kingstown, was the eldest son of John Thomas, the original settler, of that name, in Narragansett, who came immediately from Jamestown, Rhode Island (where he appears to have been living as early as 1679), was a member of the grand jury in 1688, became a freeman in 1700, bought considerable tracts of land in Kingstown, in 1701 and 1707, and died in 1728, his exact age being unrecorded. Colonel Thomas was born in Jamestown, August 20, 1681, and died before June 26, 1740. He became a freeman in 1703, and bought thirty-six acres of land in Kingstown in 1706. He married, first, January 20, 1703-4, while still living in Jamestown, Alice Gorton, of Warwick, by whom he had ten children;

and second, February 9, 1738, in North Kingstown, as stated in the text, Mrs. Elizabeth Phillips, by whom he had no issue. That Elizabeth Phillips was the widow of *Samuel* Phillips, not of *John*, as has been alleged, is shown by her will (proved July 4, 1748), in which she mentions her sons, Thomas, Christopher, and Samuel Phillips, and her daughter, Mary Dickinson, the same being the children of Samuel Phillips, senior. There is also extant a deed, in which Samuel Phillips and his wife, Elizabeth, December 30, 1727, conveyed a piece of land to Daniel Updike, their eldest son, Thomas Phillips, being witness.

From Colonel George Thomas have descended the present extensive and well-known Thomas family of Wickford, of which the late Bishop Elisha Smith Thomas was a member: (1) John; (2) Colonel George; (3) Samuel, born 1720, died 1780; (4) Captain Samuel, born 1748, died 1839; (5) Richard, born 1777, died 1859; (6) Allen Mason, born July 25, 1806, died April 13, 1887; (7) Elisha Smith.

188 "*Thomas.*"

Thomas Phillips, whose death Mr. Updike declares to have occurred in Exeter, cannot have removed thither until late in life, as Dr. MacSparran speaks in his *Diary* of calling upon him, in 1745, on his way home from Warwick, and designates him, in the Parish Register, in 1749, as a resident of North Kingstown. He was one of the staunchest supporters of the Church in Narragansett, almost from its foundation, being a signer of the Petition of 1716,[44] to the S. P. G., for a settled minister, and a member of the first vestry in 1718. At one time Dr. MacSparran describes him as accompanying him to Coeset Church and at another as acting as surety at the baptism of his grandson, Christopher Phillips 3rd. Mr. Phillips was married to Mary, daughter of Samuel Brown, June 11, 1725. The Church Records, in addition to the son Samuel, mentioned in the text, give him a son Thomas, who was baptized by Mr. MacSparran, May 19, 1728, and died July 26, following.

189 "*Henry Wall, Sheriff.*"

Henry Wall, to whom Mrs. Mary Phillips, widow of Christopher Phillips, junior, was married, about 1760, had been previously married, in 1742, to Hannah Gould, who died June 4, 1759, having had seven children. Henry and Mary Wall had also three children, Thomas, Mary, and Elizabeth, the latter born in 1765. Jeremiah Wall, son of Henry and Hannah, married, in 1768, Sarah, daughter of Captain Christopher and Mary Phillips, and, later, another member of the Wall family, Elizabeth, daughter of Henry and Mary, became Mrs. Daniel E. Updike.[188]

190 "*Christopher.*"

Christopher Phillips, mentioned in the text as the father of the sick child, Peter, like Colonel Updike was of almost the exact age of Dr. MacSparran, to whom also he seems to have been bound by peculiar ties of affection and esteem. As early as September, 1716, when he was not more than twenty-three, his name is found attached to a letter "of Narragansett Churchmen, pleading with the S. P. G. for a minister. Few persons are mentioned more frequently in the Doctor's *Diary* than he, whom he familiarly styles "Kit Phillips" and at whose house he was often an evidently welcome visitor. On one occasion the cordiality of their intercourse is strikingly illustrated by the receipt of a note, by the somewhat choleric pastor, from his tender-hearted parishioner, begging him to "spare" the bearer, an unruly servant-man, who had run away from his master's house and been captured and restored to it,—a petition which the Doctor granted "upon his Promise of better Behaviour." Much credit is due to both for the conciliatory spirit in which this delicate missive was written and received. Christopher Phillips was admitted a freeman in 1722, and elected a senator in the Colonial legislature in 1740. He married Sarah, daughter of Captain Buck (or Brock). It is not now possible to discover the exact locality of his residence or residences during his married life. It is not probable

that he inhabited the homestead, at least before his father's death. There is a record of his purchase, with a view to a residence perhaps, from Thomas Hazard, in 1738, of two hundred and thirty-five acres of land "on a four rod road, that leads to *Cozzens' Brook*," near the present village of Silver Spring, in North Kingstown. It is interesting to note that, in 1749, he enlarged his holding in that vicinity, by buying, from the Rev. Samuel Seabury, of New London, Connecticut, one hundred and ten acres "bounded south-east by *Cozzens' Brook*," the same being probably land acquired by Mr. Seabury through one of his wives, Abigail Mumford and Elizabeth Powell, both of whom had family associations in Narragansett. There are also indications in Dr. MacSparran's *Diary* that in 1751 Mr. Phillips was living somewhat north of Wickford. On Sunday, August 18th, of that year, the Doctor records, after having left home the day before, to lodge at "Smith's Castle," on his way to officiate at Coeset Church, "we rode from Colonel Updike's, called at Xtopher Phillips's, got to Ch^h^ where I read Prayers, preached and got that night to Warwick."

The deaths of Christopher Phillips and his wife, within a single month, are thus recorded in the Narragansett Parish Register: "July ye 10th 1753 died Mrs. Sarah Phillips, daughter of Capt. Buck [?] a little before 2 in ye afternoon. She was buried in St. Paul's Church yard ye 12th & her funeral Sermon preached by Dr. MacSparran." "Aug^st^ 10th 1753 died Mr. Christopher Phillips, Husband of ye aforesaid Sarah, abt 2 in ye afternoon and was buried in ye Chhyard, by his wife, his sermon was preached by Dr. MacSparran."

The epitaph, upon the stone of Mr. and Mrs. Phillips, may also be inserted here, for its quaintness and pathos:

HERE LYETH INTERRED
CHRISTOPHER PHILLIPS, ESQE WHO DEPARTED THIS LIFE
AUGUST YE 10TH 1753, IN YE 60TH YEAR OF HIS AGE.
AND ALSO SARAH HIS WIFE, WHO DEPARTED THIS LIFE
JULY YE 10TH 1753 IN YE 53D YEAR OF HER AGE.

WHEREAS ONE BED DID BOTH CONTAIN IN LIFE,
THE CONSTANT HUSBAND AND HIS FAITHFUL WIFE
SO DOTH THE TOMB THEIR MORTAL PARTS CONFINE
IN SURE EXPECTENCE OF THE APOINTED SIGN
WHEN THE ARCH-ANGEL WITH SHRILL TRUMPET'S SOUND
SHALL CALL TO LIFE THE RENOVATED GROUND.
THEN SHALL THEIR S[OUL]S A RESURRECTION SEE
AND REUNITED TO [THEI]R BODIES BE.

191. "*Christopher.*"

The second Christopher Phillips, known as *Captain*, was born in 1727 or 1728, being only about thirty years of age at the time of his death. He was baptized February 26, 1728-9. His marriage to his cousin, Mary, is thus recorded in the Parish Register: "September 3d 1749. Dr. MacSparran went, after Chh., to Mr. Thomas Phillips's in No. Kingstown and there married Christopher Phillips, Jr., (Son of Xtopher Phillips) to Mary Phillips, daughter of said Thos. [They are Bro's children]." Two years later, the Doctor wrote in his *Diary*: "Thursday 7ber 26th 1751. My wife and I went to young Xtopher Phillips's, where I baptized his second son by ye name of Xtopher. Sureties the two Grandfars, vizt Thomas and Xtopher Phillips and my wife. We dined there." There is reason to believe that Christopher Phillips, Senior, built the southern part[186] of the present old Phillips homestead, for either his own use or that of his son, upon his marriage. Mr. Updike narrates in the text that Major Samuel, son of Captain Christopher, was born at the family residence, near Wickford, where also he was living at the time of his participation in the capture of General Prescott, in 1777, and where his descendants have lived to the present day.

192. "*Samuel.*"

Samuel Phillips, junior, was admitted a freeman in 1734, twelve years after his brother Christopher, than whom he must, accordingly, have been considerably younger. His marriage occurred in 1733. His father, in his will (proved May 11, 1736), after declaring that his sons, Thomas and Christopher, had already received their

portions, further asserted: "I give to my well-beloved son Samuel . . . dwelling-house with all my lands after my wife's marriage or decease . . . lying in North Kingstown." In the same year, Samuel received from his mother, Elizabeth Phillips, later Mrs. George Thomas,[187] "her dowry in the house in which she dwelt," she having, apparently, claimed that in place of the one-half of the house during her widowhood, given her in the will of her late husband, Samuel Phillips, senior. The latter two circumstances render it extremely probable that Samuel Phillips junior, entered, immediately after his father's death, upon the possession of all that part of the homestead then built,[188,189] the two having, presumably, occupied it previously together.

193 "*Abigail Brown.*"

Mrs. Phillips was a daughter of Alexander Brown and a granddaughter of Beriah Brown, the founder of the family in North Kingstown, whose first recorded appearance in Narragansett was at the time of his marriage, about 1683, and who was taxed as a resident of Kingstown as early as 1687. At the time of the sale of the "vacant lands" by the Colonial Assembly, in 1709,[190] Beriah Brown and five associates were assigned seven hundred and ninety-two acres "where they now dwell," north of "the road leading into the country from the sea," *i. e.*, the "Ten Rod Road," and west of "the road leading to East Greenwich," *i. e.*, the present road from near Wickford Junction to Davisville. He died in the winter of 1717, and "was buried during a snowstorm." Beriah Brown had, beside the son already mentioned, another named Charles and two daughters, Mary and Sarah. Alexander Brown, the first son, was twice married, and had seven children, of whom Abigail, born November 15, 1713 (becoming Mrs. Samuel Phillips), is recorded as the second. The next child and elder son, Beriah, who was born January 16, 1715, and died July 8, 1792, was known as "the sheriff." The ancient house of the Beriah Brown family, built by the original Beriah and occupied now for many years by

descendants in the sixth and seventh generations, the late Mrs. Isaac Hall and her children, is still standing (1904) upon the farm, bought in 1709. Henry Gardiner testified, in 1738, that, fifty-five years before, Mr. Spear, a minister of the Church of England, preached at Richard Smith's house for a year, and used to preach at Jireh Bull's, on Pettaquamscutt Hill, and that he "married Beriah Brown to his wife," Abigail, daughter of Alexander and Abigail Phenix. Mrs. Phenix, born about 1650, was a daughter of Thomas Sewal, said to be of the family of "Samuel Sewal, who was a companion of Myles Standish." Alexander Phenix, "one of the earliest settlers of Quidnesett," was living in Kingstown in 1652 and died before 1687. Mrs. Phenix bought land, in 1709, on the south side of the "Ten Rod Road," opposite Beriah Brown, and built upon it a house, still standing. The late Stephen Whitney Phoenix, of New York, prepared a chart, *The Family of Alexander Phoenix.*

194 "*Elizabeth Brown.*"

Mrs. Thomas Phillips was a daughter of Samuel Brown, and, at the time of her marriage to Thomas Phillips, son of Samuel Phillips, junior, October 27, 1776, the widow of some Mr. Brown whose Christian name is unknown. Mr. Phillips was then forty-one years of age, and appears to have been previously married, April 23, 1761, to Dorcas, daughter of Major Samuel Albro, having had by her (so far as the partially destroyed records of North Kingstown can be deciphered), four children,—Samuel, Peter, Frederick, and Elizabeth. Whether the Peter Phillips, mentioned in the text as a member of the Constitutional Convention, is the one here given as a son of the first wife, or whether, after the possible early death of the latter, a child of the second wife also was so named, cannot now be decided. Thomas Phillips, of Exeter, appears to have been a son of the first wife. The Samuel Brown referred to as father of Mrs. Thomas Phillips was, probably, the second son (born November 5, 1711) of Samuel Brown, the well-known warden of St. Paul's Church in Dr. Mac-

Sparran's day, and not connected, it is believed, with the Beriah Brown family, to which Mr. Phillips's mother belonged.

195 "*Thomas Phillips.*"

Thomas Phillips, junior (born January 23, 1798), town clerk of Exeter from 1833 to his death in 1872, was son of the above Thomas, of Exeter (born April 20, 1770), and Martha (Jones) Phillips, and married, February 26, 1828, Mercy Hoxie, of West Greenwich. Besides holding the office of town clerk, as above, Mr. Phillips was postmaster at Pine Hill, Exeter, from the establishment of the post-office there, in 1840, until his death, at one period keeping a hotel at the same place. He was also the first and only cashier of the bank at Pine Hill, chartered in 1833 and closed in 1865.

196 "*John Dickinson.*"

The Dickinsons were a South Kingstown family. Charles Dickinson signed a letter to Honourable Samuel Sewal, with eight other residents of Kingstown, July 14, 1701, and appears, in the character of a Churchman, as early as June 17, 1707, as one of the grantees, from Captain Benony Sweet, of the lot on which the old Narragansett Church first stood. In 1715 and 1716, his name stands among those of the principal adherents of the Church of England in Narragansett, signing the letters " to the S.P.G. asking for a minister, and, in 1718, as a member of the first vestry of St. Paul's Church. Ann Dickinson, another member of the family, was married, by Mr. MacSparran, in 1734, in South Kingstown, to Arthur Gates Auchmuty, believed to have been an uncle of the Rev. Dr. Samuel Auchmuty, sometime rector of Trinity Church, New York. The husband of Mary Phillips, known as *Captain* John Dickinson, was, for a few years about 1733, a trader at Coeset, Warwick, Rhode Island, where, in 1736, Mr. MacSparran baptized his son Charles. In 1745, Captain Dickinson appears to have been again living in South Kingstown, as Dr. MacSparran

records riding *five miles* from home, for the baptism of his son Christopher, seven years old, Coeset being *twelve* or more miles away. The will of Samuel Phillips shows that Mary Dickinson, to whom he gives £100, was his *third* child, her name occurring before that of Samuel. Mr. Updike follows the custom of those days in giving the names of all the *sons* first.

197 "*His residence in Wickford.*"

The large house of Judge Peter Phillips stood on Pleasant Street, in the northeastern part of Wickford, facing the harbour. It some years since fell into ruin, and has been entirely removed. The estate was, in its day, locally famous for its beautiful flower-garden.

The well-known William Ellery, of Newport, who, as Chief Justice, had been associated with Peter Phillips on the Supreme Bench of Rhode Island, in a familiar letter of October 24, 1807, addressed to Daniel E. Updike,[182] of Wickford, remarks, in his pleasantly moralizing vein: "I am sorry to hear that Judge Phillips is so feeble . . . , but death, probably, will soon put an end to his distresses. We wish to live to be old, but he that lives long must expect to experience pain, loss of spirits, peevishness, beside the sorrows which attend the loss of relatives and friends. Thank Heaven, I still enjoy a comfortable state of health and portion of spirits and am, I believe, as free from fretfulness as most men of my age." Mr. Ellery was then in his eightieth year.

Mr. Phillips died in that same year, aged seventy-six, or perhaps seventy-seven or seventy-eight, as he may have been one or two years old at the time of his baptism in 1731 — Mr. MacSparran calling him a *child.*

198 "*Margaret Rathbone.*"

Mrs. Peggy Phillips is called, in the town record, "dau. of Nathaniel Rathbun, late of New Shoreham." She was married to Samuel Phillips, August 26, 1770, and had three children: Margaret, born January 30, 1772, and twins, Christopher and Annie, born April 17, 1774. Mrs. Phillips died soon after the birth of the twins.

The Mary Phillips mentioned in the text as marrying Daniel Eldred, if a daughter of Samuel and Margaret, must have been the same as the one called Margaret in the family record. The Narragansett Parish Register shows that the Rev. William Smith, rector of St. Paul's Church, married Daniel Eldred and Mary Phillips, in Narragansett, January 10, 1790, eighteen days before leaving there to be rector of Trinity Church, Newport, the town record of the marriage calling him, even already, "William Smith, pastor Trinity Church." Daniel and Mary Eldred had six children: Elizabeth, Margaret, Lucy, Mary, Sarah Ann (Peck), and Lydia (Gardiner).

199 "*Thankful.*"

Thankful Phillips was born July 5, 1784, her parents having been married September 15, 1776. She was the only child of her mother. Peleg Lawton belonged in North Kingstown.

200 "*Christopher Low.*"

The third wife of Major Samuel Phillips, Dorothy Bovyer, the mother of Christopher Low Phillips, was without doubt a daughter of the Mrs. Bovyer whose churching, October 18, 1762, is recorded in the Narragansett Parish Register. Stephen Bovyer,[709] elected church warden, Easter, 1764, was probably her father. Her son, Christopher Low Phillips, was born July 28, 1787, and married Honor Gardiner. Their children were Susan Elizabeth, Samuel Vincent, Mary Nichols, Christopher Low, junior, Honor Angelina, and Margaret Bovyer. Susan Elizabeth married Ezekiel Gardiner and lived, together with her sister, Mrs. Honor Angelina Smith, the only other survivor, at the old Phillips homestead, near Belleville, until her death in 1905.

201 "*Mr. George Balfour.*"

This entry corresponds to what is now called March 15, 1733, and should have been treated after the Minturn family and before the Seabury family. The name Balfour suggests a Scottish origin, and it is stated in

the record of the bearer's death that he was born in Scotland, but there seems to be extant no account of the time or the manner of his emigration to America. He first appears in Narragansett annals, in the record of his admission as an inhabitant of Kingstown, at the "quarter meeting" of the town council, held in March, 1701. The name of George Balfour is found also, along with those of Andrew Willet, Thomas Mumford, Nathaniel Niles, James Newton, Charles Dickinson, Lodowick Updike, John Cole, and Thomas Eldred, attached to a letter, dated at Kingstown, July 14, 1701, and addressed to the Honourable Samuel Sewal, of Boston, begging his coöperation in procuring "some sound orthodox person" to preach the word of God among them,—a request which led to the coming to Narragansett of Mr. Samuel Niles,[26] a Congregationalist not then ordained. Somewhere about this period (it being impossible to state exactly when, the date in the record of the deed having been destroyed) Mr. Balfour bought of "old Thomas Hazard" and his wife, Susannah, a tract of land in Pettaquamscutt Purchase, bounded easterly by the highway running parallel with Narrow River, southerly by land formerly belonging to Henry Bull, westerly by the "Post Road," and northerly by land formerly the property of the Arnold family. The Balfour farm thus appears to have been situated similarly to that, a little to the north, purchased some twenty years later by Mr. MacSparran. In this deed from Thomas Hazard the grantee is called George *Balfore* and styled a "merchant." When the Rev. George Keith,[27] a missionary of the Society for the Propagation of the Gospel, then recently formed, made a tour through New England, he became, on his second visit to Narragansett, a guest of Mr. Balfour. Under date of September 10, 1702, he records: "We come from *Newport* on *Rhod-Island* and crossed the Ferry over to Narraganset, and lodged that night at Mr. *Balfure*'s House, who entertained us very kindly and hospitably, and next day we travelled about 25 miles, and lodg'd at Mr. *Sexton's*,

an Inn-keeper; and the next day we safely arrived at *New London* in *Connecticut* Colony." In 1715 and 1716, Mr. Balfour is again found among a number of subscribers, in communion with the Church of England in Narragansett, to two letters," addressed to the Society for the Propagation of the Gospel asking for the assignment to them of a Church of England clergyman. His name is on the first recorded vestry of St. Paul's Church, in 1718, continuing in each successive one, until 1732, the year of his death. On the 15th of June, 1718, he was sent to Boston, by the Church, with four others, "in order to obtain a benefaction or contribution towards the furnishing of the Church in Narragansett." "On June ye 9th 1721," Mr. MacSparran records that "Mr. George Balfour participated in ye Communion at Kingstown," as if for the first time during his rectorship. When a subscription was raised, on March 16, 1731, in St. Paul's Parish, towards a general fund, "to lay the sufferings of the Cchmen in this Province etc. before the King in Council," Mr. Balfour contributed £3, a sum equalled by only one other subscriber in the Church.

No reference is made, in any known record, to a wife or children belonging to him, although it is said that people of that name existed in South Kingstown and Newport, as late as 1774. The consideration shown to Mr. Balfour seems to be indicated by the facts that, in the above entry, he is styled "gentleman," and that he alone of all the laymen of the parish was accorded the honour of burial beneath the floor of the church.

202 "*Joseph Gardiner.*"

It is now well ascertained that the originator of the Gardiner family in Narragansett and Newport and the grandfather of the above William Gardiner was named *George* rather than, as has been supposed, *Joseph*. George Gardiner, like the remainder of the first settlers of Portsmouth and Newport, on the island of Aquidneck, doubtless came immediately from Massachusetts, but no account of him or his family, previously to his ar-

and died in 1724, having had nine children: Joseph, Nicholas, Samuel, Robert, John, George, Hannah, Tabitha, and Joanna. (4) William, of Kings Town, who called himself, in a deed, "son of George Gardiner, of Newport," married Elizabeth ——, and died in 1711, having had eight children: William, Ann, Elizabeth, Rebecca, Susanna, Dorcas, Tabitha, and Rachel. William Gardiner was a *Friend*. (*MacSparran Diary*, p. 146.) (5) Nicholas, of Kings Town, who was born in or about 1654, married Hannah ——, and died in 1712, having had three sons: Nicholas, Ezekiel, and George. Ezekiel, who received from his father's estate, in 1714, "a farm on the great plain," was probably the Justice Gardiner, or, possibly, the *father* of the Justice Gardiner, whom Dr. MacSparran, under date of October 22, 1745, in his *Diary*, mentions calling upon, and who, in 1776, bought the confiscated "George Rome Farm," in Boston Neck. (6) Samuel, of Newport (probably a son of the second wife, but possibly of the first), who married Elizabeth ——, and had a son, Samuel, born October 28, 1685. (7) Joseph, of Newport, deputy and lieutenant, who married Catharine Holmes, November 30, 1693, and had seven children: John, born September 17, 1697; Robert, born August 16, 1699; Frances, born September 7, 1701; Joseph, born April 17, 1703; George, born February 4, 1705; Catharine, born February 1, 1707; Lydia, born March 2, 1709. There is scarcely any room for doubt that the eldest of the above children was the "John Gardiner (or Gardner), of Newport," whom the records show to have been deputy governor of Rhode Island from May, 1754, to May, 1755, and from September, 1756, to January, 1764, the date of his death, and also chief justice from May, 1756, to May, 1761. George Gardiner, of Newport, is expressly called, in a deed, "father of Joseph and Peregrine Gardiner, as by will appears." (8) Peregrine, of Newport, who was a schoolboy in 1684, when, on June 11th, an agreement was made about his schooling, between his stepfather, William Hawkins, and the school-master and innkeeper,

William Turpin, of Providence. (9) Robert, of Newport, who was born May, 1671, died May, 1731, became deputy collector of Newport and clerk of assembly, was one of the first promoters of Trinity Church, and was buried in its church-yard. (10) Jeremiah, of Newport, who married Sarah —— and had a daughter, born September 23, 1712. Jeremiah may, however, have been a grandson of the first George rather than a son.

The principal sources of the extensive landed estates of the Gardiners, in Narragansett, in the latter part of the seventeenth century and the beginning of the eighteenth, are sufficiently indicated by the following transactions:

January 21, 1671, William Gardiner, son of George, bought two hundred acres of his stepfather, one of the original Purchasers, John Porter, of Pettaquamscutt, and on May 19, 1671, his brother, Nicholas, bought land of the same and a further one hundred acres, November 2, 1673. (Austin's *Genealogical Dictionary of Rhode Island*, pp. 81, 82.)

Before December 1, 1679,—and probably, some years before,—four hundred acres in Narragansett, out of lands purchased by "Sam'll Wilbore & Compa. of Cojanaquant, Nenigrat, Wanamachon & several other Indian Sachems," were "laid out and allowed," by the above Pettaquamscutt Purchasers, to "Georg & Ben Gardiner." (Fones' Record, pp. 34-7.)

April 8, 1692, at a meeting of the Pettaquamscutt Purchasers, Benony, George, William, and Nicholas Gardner (or Gardiner), and John Watson, their brother-in-law, representing themselves as, together with Henry Gardner (or Gardiner), their brother, *the assigns of John Porter, deceased*, one of the six original Purchasers, appointed the said Henry to "sign the agreement then made by the purchasers, in his own and their behalf, and do any other act with the rest of the Purchasers." (Potter's *Early Narragansett*, p. 279.) The frequent attribution of the headship of this Rhode Island family to a Joseph Gardiner, son of Sir Thomas Gar-

diner, Knight, appears to have had its origin in a family tradition introduced, under date of July 11, 1790, into an old family Bible, by a certain William C. Gardiner, a descendant of the "great William Gardiner" mentioned in Dr. MacSparran's *Diary*, himself probably the eldest son of the William, "son of George Gardiner, of Newport," mentioned above in this Note. Mr. Austin stamps this entry, in the Bible, as "evidently erroneous in many important particulars, but not more so than traditionary statements of families are often found to be." (*Genealogical Dictionary of Rhode Island*, p. 81.) The six sons attributed in it to Joseph correspond in name to the elder sons of George, of Newport, as given above, from Austin's account, and are, undoubtedly, identical with them, although, in several cases, incorrect ages, like *one hundred and one* years and *one hundred and four*, are assigned to them. *The Narragansett Historical Register* (i. 3. 211-13) contains a "Genealogy of the Gardiners written by the Rev. James H. Carpenter, [illegible] Dec'r 16th, A.D. 1844," [illegible] notes gathered by Mr. Gardiner, — which is plainly a reproduction of William C. Gardiner's Sunday afternoon Bible entry of July 11, 1790.

Mr. Updike, the author of this *History*, in a letter written June 20, 1892, fifteen years after the completion of the work, presumably addressed to Robert Hallowell Gardiner, of Gardiner, Maine, remarks concerning the above "Genealogy": "Sylvester Gardiner, the son of John and grandson of John, the brother of Dr. Gardiner of Boston, had a genealogy of his ancestors, which stated that Joseph Gardiner, who first migrated to this country, was the youngest son of Sir Thomas Gardiner, Kt., of Yorkshire. Joseph was born in 1621 and died in 1679. Sylvester stated that he got this information from his Aunt Upham, my mother. What faith is to be given to it, I cannot say. My mother died in 1827, aged 80. This was long before I began my inquiries and I never saw it, till after my *History* was given to the Press." It seems probable that Mrs. U-

dowick Updike, here referred to by her son, gathered the information, afterwards given to her nephew, Sylvester Gardiner, from the old Bible entry of William C. Gardiner made thirty-seven years before her death, or perhaps from the same traditional sources as were then used by him.

The late Mrs. Caroline E. Robinson, author of *The Hazard Family of Rhode Island*, who was engaged in the preparation of a genealogy of the Gardiner family, remarked in a letter to the editor of this work, under date of January 17, 1903: "There is not a shadow of evidence in proof of the mythical Thomas Gardiner, Knight, as the founder of the family of Gardiner in Rhode Island. The Bible record made in 1790 is, at least, five generations from George Gardiner of Newport." There was a Robert Gardiner, of Providence, whose will was dated April 17, 1689, and presented for probate April 28, 1690, who may have been a younger brother of the above George. The fact that the widow of George had become the wife of the same William Hawkins, of Providence, whom Robert chose to be the executor of his will, seems to suggest an association between them. No relationship has been traced between the Gardiners of Narragansett and the well-known *Lion Gardiner, of Gardiner's Island, New York*, father of the first white child born in Connecticut, as well as of the first white child born in New York, and an expert military engineer (born in England, in 1599, and died in East Hampton, New York, in 1663), who arrived in Boston, from England and Holland, November 28, 1635, designed a fort for that city, and proceeded to build Fort Saybrook for Connecticut Colony.

203 "*Abigail Remington.*"

The wife of William Gardiner, of Boston Neck, and mother of Mrs. MacSparran, Dr. Sylvester Gardiner, and five other children, was born in 1681, being the eldest of four daughters of John and Abigail (Richmond) Remington, of Newport and Kings Town, and a granddaughter of John Remington of Jamestown and War-

wick, the original settler of the name in Rhode Island. That Mrs. Gardiner, even before the founding of St. Paul's Church, Narragansett, had been, at least traditionally, interested in the Church of England, is shown by the fact that her mother testified in 1738, after she had become the wife of Henry Gardiner, as to her father, Edward Richmond's, having been a member of that Church. A younger sister of Abigail Remington, named Hannah, became Mrs. Thomas Mumford, of Groton, Connecticut, and grandmother of Bishop Seabury. It is, probably, by inadvertence that Abigail is called, in the text, the *first* wife of William Gardiner, no other wife being now known. The year of her marriage to Captain Almy was 1740. After his death at Newport, Mrs. Almy appears to have returned to Narragansett, where she was evidently living during most of the period covered by the *MacSparran Diary* (from 1743 to 1751), in which she is frequently mentioned. She survived until February, 1763. In a contemporary notice of her death, Mrs. Almy is said to have been "a pleasant tempered woman and a member of the Episcopal Church." The will of William Gardiner (son of Benoni), the first husband of the subject of this Note, was made April 12, 1732, and recorded February 12, 1732-3. Although he calls himself, in modest style, "I, William Gardiner, *cordwainer*," *i.e.*, shoemaker, he yet proceeds to dispose of more than sixteen hundred acres of land and above £3000. An old North Kingstown deed contains the clause, "cordwainer, otherwise tanner." In descriptions of some of the South County farms, there are mentioned the "tan-yard" and the "bark-house." It may be that one of the callings of William Gardiner, of Boston Neck, was that of tanning.

204 "*Captain Job Almy.*"

Captain Almy, a merchant of Newport, was born October 10, 1675, and died December 2, 1743. He was a son of Christopher Almy, of Portsmouth, who was elected Governor of the Colony in 1690, but refused to serve, for reasons satisfactory to the Assembly, and

a grandson of William Almy, who came to Portsmouth from Massachusetts, in 1644, and was the originator of the family of that name in Rhode Island. Captain Almy was married first, in 1696, to Ann Lawton, a Quaker lady, by whom he had four children. In October, 1743, six weeks before his death, the Captain being "bad and astmatick," Dr. MacSparran, who often acted as a physician, notes, in the *Diary*, that he prescribed for him "Oxymel Scylliticum." Captain Almy was a man of remarkable generosity of spirit.

205 "*Mary Hill.*"

The first Mrs. John Gardiner was, without doubt, the *Mary Hill*, born February 27, 1701-2, who was a daughter of John Hill, of that part of Westerly which, in 1738, became the town of Charlestown. This conclusion is supported, among other ways, by the mention, in the *MacSparran Diary*, of Captain and Mrs. John Hill, of Charlestown, as visitors at the house of Mrs. Anstis Robinson, the eldest daughter of Mrs. John Gardiner. Captain Hill's daughter, Hannah, was married by Dr. MacSparran, April 22, 1730, to Christopher Champlin,[209] son of Captain Christopher Champlin. Mary Hill was married to John Gardiner about 1720, and died June 11, 1739. In addition to the three children who survived her and are mentioned in the text, she had a daughter Hannah, who was born April 22, 1723, and died December 31, 1727.

206 "*Anstis.*"

Anstis Gardiner was born March 23, 1721, and was married, by Dr. MacSparran, to Rowland Robinson, December 31, 1741. Few persons are more frequently mentioned in the Doctor's *Diary* than Anstis Robinson, who was evidently peculiarly dear to her aunt, Mrs. MacSparran, there having been a constant interchange of visits between them. Mrs. Robinson was the mother of the *beautiful Hannah*, whose misfortunes are described below, under the entry of the marriage of her parents (Vol. i. pp. 230-34).

207 "*Rowland Robinson.*"

For a sketch of Rowland Robinson, son of Governor William, see the entry referred to, at the end of the preceding Note.

208 "*Thomas.*"

Thomas Gardiner, son of John, was born March 11, 1725, and is said to have had a family and lived to a good old age. His wife was Martha Gardiner, daughter of Henry, son of Nicholas Gardiner. Dr. MacSparran records, in his *Diary*, under date of September 3, 1751, that his wife, on that day, visited "Thos Gardiner's wife, who has lately been bro't to Bed of a Boy," and the town records show that Thomas (son of John) and Martha Gardiner had a son, born August 24, 1751, whom they named Frederic. Although this son may have died in childhood, in accordance with the statement in the text that Thomas died without issue, yet Mrs. Robinson, the author of *The Hazard Family in Rhode Island*, has discovered that Thomas Gardiner has numerous representatives, many of them descended from his son Benajah, now living in Connecticut. John Gardiner, in his will, dated in 1769, left his son Thomas a farm in Westerly and his best silver tankard.

209 "*Amos.*"

Amos Gardiner was born March 27, 1729, and married Sarah, a daughter of Captain Joshua Bill, of the *South Ferry*, October 10, 1751. It is evident, from the *Diary* of Dr. MacSparran, that he held this nephew of his wife in particular favour. On the 14th of August, preceding the marriage of Amos and Sarah, the Doctor records: "Went to Bro' Jn°'s to talk wth him and soften him about his Son Amos, who intends to marry Sarah Bill. But Jn°, as he always was, is of stiff and sturdy Temper. And ye will give him the agreeable Excuse of not parting with his Pelf, as he does not like ye Match." The residence of Amos Gardiner was directly west of the South Ferry, at the western corner of the road leading to Narragansett Pier, and was long

211 "*Francis Willet,... Lodowick Updike.*"
Francis Willet and his family, as well as Lodowick Updike, are noticed below, in connection with the entry, in the Parish Register, concerning the purchase, in 1760, of Dr. MacSparran's farm for a glebe.

212 "*Abigail.*"
Abigail Gardiner was born September 26, 1740, and died in 1827. She is referred to, in Dr. MacSparran's *Diary*, as "Little Nab" and "Little Nabby," being a favourite and frequent visitor at the house of her aunt, Mrs. MacSparran. Her eleven children, most of whom, like herself, lived to a great age, are enumerated in connection with the Updike family, both above and below. She was educated under the patronage of her uncle, Dr. Gardiner, in Boston, with whom, for a period, she lived. Mrs. Updike was a handsome woman and retained her accomplished manner during life.

213 "*William.*"
William Gardiner, son of John, was born March 18, 1741-2, and was brought up by his uncle, Dr. Sylvester Gardiner, of Boston. Soon after having been set up in business by his father, in a store in Hartford, he was killed by an explosion of the powder-house in that town, on the occasion of celebrating the repeal of the Stamp Act, in 1766. His widow married Ralph Pomeroy, Esq., a lawyer of Hartford, by whom she had four children. Some references to her are contained in Hazard's *Recollections of Olden Times*, p. 55. An interesting old portrait in oils of William Gardiner is in the possession of his great-great-nephew, Daniel Berkeley Updike. William's son, James, mentioned in the text, received "100 Spanish milled dollars, when of the age of 21," also two silver candlesticks, in the will of his grandmother (1772).

214 "*General Wyllys.*"
The Wyllyses were one of the most important of the colonial families of Connecticut. Governor George

Wyllys, the originator of the American branch of the family, was born in Warwick, England, about 1570, and came to the site of the present Hartford in 1638, having sent his steward before him, in 1636, "to purchase and prepare for him,... an estate suitable to his rank." The ancient tree, afterwards notable as the "Charter Oak," was found standing upon the land then bought and, when the trees around it were being removed, preserved, on account of its venerable appearance, at the especial interposition, it is traditionally stated, of the neighbouring Indians. Governor Wyllys was "famed for his social and domestic virtues, his simplicity of manners, and his love for civil and religious liberty." His great-grandson, the well-known General Samuel Wyllys, was born in Hartford, January 15, 1739, and served throughout the Revolutionary War, being a colonel in the Connecticut line and becoming later a major-general of militia. He was a contemporary of William Gardiner, being only three years his senior, and corresponds otherwise to the General Wyllys referred to in the text, but lived for thirty years after the date given as the time of the tragic death of that one. Mrs. Anstis Lee, a niece of William Gardiner, in a lively narrative of a journey on horseback to Hartford, in 1791 (Appendix F), mentions visiting at "Charter Oak Place," the mansion of Colonel George Wyllys, the father of General Samuel, as well as at the house of the General himself, opposite the old State House.

215 "*John.*"

Colonel John Gardiner, son of John, was born about 1746, baptized May 8, 1748, and died in 1808. His wife, Sarah Gardiner, was a daughter of Captain Samuel Gardiner. (See entry of December 13, 1772.) John and Sarah had four sons and three daughters. Their son, Sylvester Gardiner, of Boston Neck, is mentioned in Mr. Updike's letter, referred to in Note 202 and in an article upon the Gardiner family in *The Narragansett Historical Register* (i. 3.211). (See also Note 230.) Mrs. Gardiner died in 1816.

216 "*Benjamin.*"

Benjamin Gardiner, son of John, was born January 4, 1750, and died in 1819. He was married, first, by the Rev. John Graves, rector of King's Church, Providence, January 13, 1774, as in the text, to Elizabeth Wickes, who died May 8, 1796, in her forty-second year, having had nine children. Mr. Gardiner was married, second, by the Rev. Theodore Dehon, rector of Trinity Church, Newport, December 1, 1799, to Almy Ann Coggshall, of the same town, who died January 5, 1800. He was married, third, at Jamestown, by the Rev. Mr. Dehon, March 5, 1801, to Mary, daughter of John Howland, by whom he had a son, John Howland. The oldest of the six children, who are named in Benjamin Gardiner's will (recorded November 27, 1819), was Wickes Gardiner, mentioned as having been already provided for by his grandfather, Thomas Wickes, Esq., of *Old Warwick.* The son of Wickes Gardiner, Thomas Wickes Gardiner, continued, until about twenty years since (1904), to inhabit the ancient house of the Wickes family, standing at the western corner of the *Warwick Neck* Road, in *Old Warwick.* During the early portion of his married life, Mr. Gardiner, the subject of this Note, lived at *Boston Neck*, in North Kingstown, and *Tower Hill*, in South Kingstown, but, about 1784, he removed to Middletown, where he passed the remainder of his life upon his farm, near *Paradise Rock.* He was a useful and munificent member of Trinity Church, Newport, serving upon the vestry in 1786 and during all the concluding portion of his life. There is extant a letter, written in 1810, by Mr. Gardiner, to his nephew, Daniel Updike, of Wickford, at the time of some temporary disturbance in St. Paul's Parish, displaying exceeding judiciousness and a genuine Christian spirit. At the time of the building of the *Tower Hill* Church, consecrated by Bishop Griswold in 1818, it is recorded that "*Judge* Benjamin Gardiner, of Middletown, gave [towards the undertaking] sixty dollars and got near five hundred subscribed in Newport."

217 "*Thomas Wickes.*"
Mr. Wickes is treated below, under entries of May 19, 1753, and June 12, 1756 (Warwick Church).

218 "*Mary and Sarah.*"
Mary Gardiner, daughter of John, is said to have died of consumption, October 16, 1762, in her eighteenth year, and Sarah, her sister, also of consumption, June 16, 1771, in her twentieth year. Her will, however, in which she styles herself "Sarah Gardiner, gentlewoman," is dated June 12, 1772, making it probable that the date of her death should be June 16, 1772.

219 "*Lydia.*"
Mrs. Faxon is said to have died very old, in 1842, and to have left two daughters and three sons. Her second husband, John Faxon, is believed to have removed to Machias, Maine, where he died.

220 "*William.*"
William Gardiner, son of William, was born May 21, 1698. He had two daughters, Abigail and Elizabeth, and according to one authority, two sons. William Gardiner, senior, mentions in his will (1732) "grandson James Gardiner," probably a son of William, junior. It is likely also that "Billy Gardiner," twice referred to in the *Diary* of Dr. MacSparran (October 18, 1743, and August 25, 1745), in the company of members of the Stewart family, was a son of William Gardiner, junior, then, after the death of his parents, living with his older sister, Mrs. Stewart, at New London. He is, no doubt, too, the "grandson William Gardiner" mentioned in the will of William, son of Benoni. The husband of Abigail was Matthew Stewart, who came to New London from Ireland and is frequently named in the *Diary*. On March 10, 1744-5, the Doctor records that he baptized, at New London, "a child by the name of Elizabeth, Daughter of Matthew Stewart, born during our stay at his house." Elizabeth Stewart became the wife of Roswell Saltonstall, a grandson of the governor of Connecticut Colony. In a letter of Dr. Hallam, written

from New London, January 10, 1842, and inserted below in a Note to *America Dissected* (Appendix A), he remarks, "There was living here, until a few months since, a venerable lady who was a niece of Dr. MacSparran and remembered him well." Inasmuch as Mrs. Saltonstall was Mrs. MacSparran's brother's granddaughter and was twelve years old at the time of the Doctor's death, she is, without doubt, the one referred to. Mrs. Anstis (Updike) Lee, who was a relative of Mrs. Saltonstall, their mothers being first cousins, relates, in her narrative of a horseback journey, with her brother, to Connecticut, in 1791 (Appendix F), that, on passing through New London, Mr. Roswell Saltonstall "invited us to pass the day with his family," adding: "We did so. His wife was a Stewart and sister to Mrs. Colonel John Handy, of Newport, and John Robinson's wife, of Narragansett."

Elizabeth Gardiner, the second daughter of William, son of William, is several times mentioned in the *Diary*, sometimes as "Betty." She accompanied her uncle and aunt on their journey (referred to above), to her sister's in New London, in the early spring of 1744-5. At a somewhat later date, she was married to Nicholas Lechmere, of Newport, an officer of the customs, who afterwards left the town with the British, at the time of their evacuation. In 1762, after the enlargement of Trinity Church, Mr. Lechmere's name appears in the list of owners of pews. Mrs. Lechmere was still residing in Newport as late as 1784.

William Gardiner, the subject of this Note, is said, in some accounts not entirely trustworthy, to have died at sea, at the age of twenty-nine, *i. e.*, about 1727.

221 "*Elizabeth Gibbs.*"

She was a daughter of William Gibbs, of Newport. She is not known to have been connected with the somewhat prominent George Gibbs of that day and town. She became the wife of William Gardiner, son of William, April 16, 1719, a short time before her coming of age. The Trinity Church Register shows that

Elizabeth Gardiner was married to James Martin, an active member of the parish, April 9, 1732, and died May 14, 1735, in her thirty-third year.

222 "*Abigail.*"

Abigail Gardiner, daughter of William, was born September 24, 1700, and married, for the first time, November 19, 1719. Her children, by this marriage, were William, Robert, and Caleb Hazard. Of these, the second became well known as Dr. Robert Hazard, having studied medicine in Boston with his uncle, Dr. Sylvester Gardiner. Dr. Hazard will be noticed below, under an entry of "3rd Sunday of April, 1752." Abigail (Gardiner) Hazard was married, for the second time, March 2, 1726-7, and became the mother of Deputy Governor Robinson's six younger children. She frequently appears in Dr. MacSparran's *Diary*.

223 "*Caleb Hazard.*"

Caleb Hazard[486] was a son of Colonel George and Penelope (Arnold) Hazard and a brother of Deputy Governor George Hazard. He was born November 24, 1697, and died January 15, 1726. He owned and lies buried upon the farm west of Point Judith Pond, now (1907) the property of Colonel Arthur H. Watson.

224 "*William Robinson.*"

Deputy Governor William Robinson, a son of Rowland and Mary (Allen) Robinson, was born January 26, 1693, and died September 19, 1751. His first wife, to whom he was married about 1718, was Mrs. Martha (Potter) Allen. He had by her five children, of whom the eldest was Rowland.[487] Governor Robinson was a pronounced adherent of the *Society of Friends*. Being a brother-in-law of Dr. MacSparran, he is often mentioned in his *Diary*. His South Kingstown farm extended northward from the district of lower Point Judith to Narragansett Pier and from there to Sugar Loaf Hill, at the west of the present village of Wakefield. His mansion, built by his father, Rowland Robinson, and styled by him in his will, "my new house," was

standing until within a few years, near *Silver Lake.* Since the removal of the old structure, the home place (now called "Shadow Farm") has been occupied by Samuel A. Strang, of New York, who has built upon it a modern house, the deed to him being the first one made in connection with the property, it having always previously passed by will from father to son. Governor Robinson's estate was inventoried at £21,-573 5*s.* 5*d.* Further references to him will be found below, under an entry of August 2, 1741, and in a note to *America Dissected*, in Appendix A.

225 "*Thomas.*"

Thomas Gardiner, third son of William, of Boston Neck, was born October 30, 1702, and is said, somewhat doubtfully, to have died at sea at the age of twenty-four years. In any case, however, he must have died before April 12, 1732, inasmuch as his name does not occur in his father's will made at that date. The references to Thomas Gardiner, in the *MacSparran Diary*, which begins in 1743, all relate, therefore, to the son of John rather than the brother.

226 "*Hannah.*"

Hannah Gardiner, daughter of William, was born December 7, 1704, and was married to the Rev. James MacSparran, by the Rev. James Honyman, of Newport, May 22, 1722, being, accordingly, only seventeen years of age. She was considered a very beautiful woman; her portrait, painted by Smibert, who came to America in the company of Dean Berkeley, being preserved in the Museum of Fine Arts, Boston. The sum of £800 was given to her in her father's will, of which £100 was to be expended in silver plate. An account of the death of Mrs. MacSparran in London, in 1755, will be found below (Vol. i. p. 294).

227 "*Lydia.*"

Lydia Gardiner, daughter of William, was born January 27, 1706-7, was married, by Rev. Mr. MacSparran, November 17, 1724, and died January 22, 1727-8,

at the time of the birth of her third child, "aged," as Mr. MacSparran states in the parish record, "21 years, lacking 5 days."

128 "*Josiah Arnold.*"

Captain Josiah Arnold, a son of Josiah and Sarah Arnold, of Jamestown, was born August 25, 1707. At the time of his father's death, in 1725, he inherited from him the southern part of "Beaver Head Farm." It was at Captain Arnold's house that Dr. MacSparran preached August 4, 1741, "pursuant," as he records, "to a Request made in writing by Sundry Gentlemen of James Town, alias Conanicut." It may be that the Josiah Arnold, mentioned in 1784, in the records of Trinity Church, Newport, was Captain Arnold, of Jamestown, or his son Josiah, who was clinically baptized by Mr. MacSparran, July 1, 1726, "about 11 of ye Clock at night," and "received into Congregation with Suretys," "Sunday, January 22, 1726-7." This latter Josiah is mentioned in the will of his grandfather, William Gardiner, made in 1732. For a further notice of the Arnold family, see Note 166.

129 "*Sylvester.*"

The date of the birth of Dr. Sylvester Gardiner was June 29, 1708 (Arnold's *Vital Record of Rhode Island*, North Kingstown, p. 73), although several other dates have been assigned. The statement of the *Newport Mercury*, given in the text, that he was in his *eightieth* year at the time of his death, August 8, 1786, is evidently such an approximation as was common in those days, inasmuch as he then lacked only a few months of being seventy-nine. The date June 29, 1707, sometimes given, although it harmonizes exactly with the representation of the *Mercury*, is disproved by the fact that Lydia, the sister next older than Sylvester, was born January 27, 1706-7. The year 1717, printed in the first edition of this work, is evidently an error of the press. In a letter of June 21, 1862,—fifteen years after the publication of the *History*,—presumably addressed to his cousin, Robert Hallowell Gardiner, of Gardiner, Maine,—

although without superscription,—Mr. Updike remarks: "I think you must be mistaken about the birth of Dr. Gardiner. His age, as stated in the *Newport Mercury*, is correct. It was probably inserted by an intimate friend or near relative, and I have never known the fact disputed or questioned by any relative here. My mother [Mrs. Lodowick Updike], Mrs. Faxon, John Gardiner, and Benjamin Gardiner were the nephews and nieces that were intimate with their uncle, Dr. Gardiner, and neither of them ever hinted that the notice in the *Mercury* was incorrect, and I have heard them repeatedly converse about him.... If he was born in 1727, he was fifty-nine when he died. He must have been older than that. If he was born in 1717, he died at sixty-nine years of age.... I really conclude that the statement of his age in the *Mercury* was correct." In another letter, undated, but written, probably, later than the one just referred to, Mr. Updike declares, with evidently more accurate information, "Sylvester was born June 29, 1708." Some authorities give August 10, 1786, instead of August 8, 1786, as the date of Dr. Gardiner's death, but the latter is correct. (Mason's *Annals of Trinity Church*, p. 181.) In the entry of Dr. Gardiner's baptism as "a youth," May 10, 1722, Mr. MacSparran spelled his name *Silvester*. The equally authorized orthography *Sylvester* is, however, adopted in these notes as the one apparently most frequently used by its holder himself, in later life. Dr. MacSparran shows himself, in his *Diary*, to have been in frequent communication with his brother-in-law in Boston, depending largely upon him for counsel and coöperation.

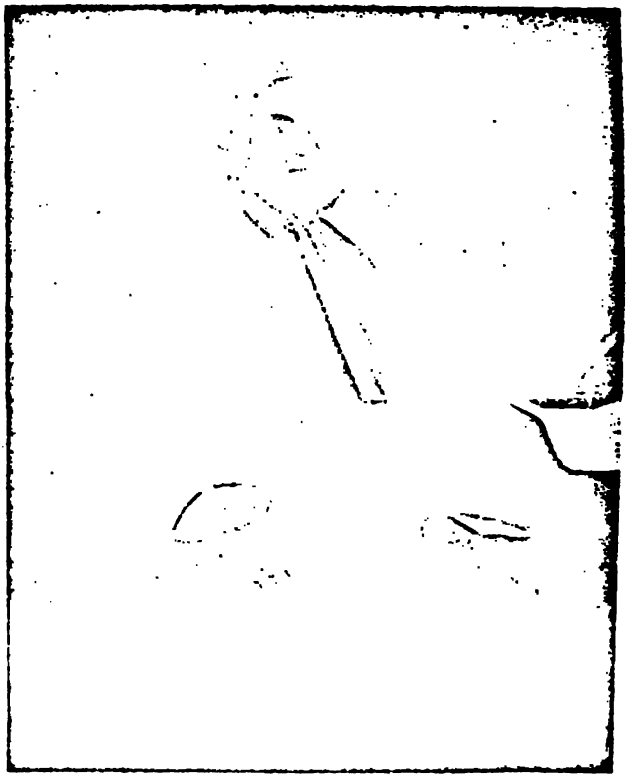
230 "*The family mansion.*"

The farm in Boston Neck, near Wesquage Pond and Beach, occupied for many years by the Gardiner family, was a part of the *Atherton Purchase*. On July 4, 1659, Coginaquand, chief sachem of Narragansett, conveyed to "John Winthropp, Governor of Conecticott, Maj'r Humphrey Atherton of Massachusets, Richard Smith, Senior, and Richard Smith, Junior, of Cocumscosuck,

Traders," and three others, a tract of land called Namecocknecke, now known as Boston Neck. (Arnold's Fones' Record, pp. 3, 4.) After the death of Richard Smith, senior, at "a general Meeting of the proprietors of the Southern Tract of the land at Naraganset in wch the Land caled Boston Neck lyeth," held June 16, 1675, "It was agreed that mr. Richard Smith shal have & Injoy his share of land on the said Neck & also the share that was his fathers Next Adjoyning to the Land that was Maj. Hump'ry Atherton's, at the south end of the said Necke." (*Ibid.*, pp. 25, 26.) In his will, proved July 12, 1692, Richard Smith, junior, gave to Israell and James Neuton, his nephews, "all my lands at Wasquoge farme." (*The op Dyck Genealogy*, p. 82; Potter's *Early Narragansett*, p. 271.) From the will of Richard Smith, senior, it appears that the Newtons," his grandsons, may have already been in possession of land in Boston Neck, adjoining or near to that given them, as above, by their uncle, Richard Smith, junior, the "Great Neck of Land beyond Capt. Edward Hutchinss house," mentioned in the will of Richard, senior, being Boston Neck. The town records show that, on December 15, 1715, James Newton, of Colchester, Connecticut, conveyed to William Gardiner a narrow strip of land in Boston Neck, forming the northern part of his estate (South Kingstown Transcript Book of Land Evidences, No. 3, p. 199), and that on April 22, 1724, the same, together with his sons, James, junior, and Israel, conveyed to the same a parcel of land, "on a place called Boston Neck, known by the name Weskqueage farm," containing four hundred and ninety acres. (*Ibid.*, p. 36.) Although William Gardiner previously owned land to the north of the two tracts thus conveyed, yet it is evident that they form what William Gardiner called in his will, his "homestead farm." The house on this estate Miss Esther Bernon Carpenter asserts (*The Narragansett Historical Register*, i. 3. 213) to have been built about 1728. If this statement be correct, and if the land was acquired in 1715 and 1724, as above, the "family mansion, on the farm

next south of the Ferry estate," at which Dr. Sylvester Gardiner is said to have been born in 1708, could hardly have been the house now standing upon the Bonnet Point or Wesquage Farm. William Gardiner, the purchaser of this Newton land, in his will, made in 1732, bequeathed his "homestead farm of 547 acres" to his eldest son, John, who seems to have been living upon it during the period covered by the *MacSparran Diary*, although removing to another house, which he calls "my *new* dwelling-house," before making his will in 1769. John Gardiner, in his turn, bequeathed to his son John, known as "Colonel," "all the *old* homestead farm, whereon son Amos now liveth." There exists a manuscript of unknown date, with the heading, "The loſs of the *Anastasia* & the miraculous escape of Lieut. Drummond of the Royal Navy, who commanded the said Ship, and its crew, by means of a Bullock." The account proceeds to say, "The above is on a print hanging up in the Col. John Gardiner house, in Boston Neck, which was struck by Lieut. Drummond and sent to him from London. There is the Ship driven on shore at Wesquage in a storm, with the surf bursting over her stern, the crew on the boards of water on the beach and the people on the shore. Neither could the crew get off nor a boat to her. The *Anastasia* was a British Tender, with stock on board, and the officers put an ox overboard and fastened a rope to his horns. After the loſs of several, one reached the shore and, by means of this rope, the officers and crew escaped from the Ship to the beach. Col. Gardiner & his wife are represented on the beach and the maid and two of his children. The Colonel treated the shipwrecked with the greatest kindneſs & hospitality." The above-mentioned print was long since removed from the Gardiner house, but is said to be still in existence, in the possession of a family lower down the Neck.

After the death of Colonel Gardiner, in 1808, it appears that the Gardiner homestead became the residence of his son, known as Sylvester Gardiner, of Boston Neck, for whom the Rev. James Carpenter, in 1844,



James Bowdoin
1676-1747

wrote out the Gardiners' genealogy, alluded to in Note 202. It would not, however, seem that he remained there until his death, as Mr. Updike in the letter of June 20, 1862, already repeatedly cited, speaks of "Sylvester Gardiner, the son of John and grandson of John, the brother of Dr. Gardiner, of Boston," adding, he "died some years ago in the state of New York, but with whom and at what place, I don't know." *The Narragansett Historical Register* of January, 1883, alludes (p. 213) to "the present Sylvester of Boston Neck," as if he were a son of the Sylvester just adduced. The old Gardiner house, near Wesquage Beach and Bonnet Point, is still (1904) in good preservation, being a very prominent object, directly in front of one driving down the Boston Neck road, just before arriving at the road leading west from the South Ferry, and at the distance of about a half mile.

230 "*Mr. Bowdoin, afterwards Governor.*"

The progenitor of this family in America was Pierre Baudouin, who, on account of religious persecution, fled from France, in 1686, with his wife and five children, to Casco (now Portland), Maine. In 1690, after having received a grant of one hundred acres of land on Barbary Creek, Casco Bay, Mr. Baudouin removed to Boston.

James Bowdoin (as the name came to be spelled), son of Pierre, rose to the first rank among the merchants of Boston, leaving the largest estate (£50,000 to £100,000) at that day ever possessed by one person in the Colony. He was born in Rochelle, France, in 1676, and died, in Boston, September 8, 1747. A portrait of him is included in this book.

James Bowdoin, the subject of this Note, son of the first James, was born August 7, 1726, and died November 6, 1790. In 1785 and 1786, he was Governor of Massachusetts. He was a Fellow of the Royal Society and an intimate friend of Benjamin Franklin.

James Bowdoin, son of the Governor, was born in Boston, September 22, 1752, and died at his seat, on

Naushon Island, October 11, 1811. He married his cousin Sarah, daughter of William Bowdoin, a brother of the Governor, leaving no issue. The magnificent portraits of Governor Bowdoin and his brother William, preserved at Bowdoin College, were painted by Robert Feke, of Newport, and are included here partly on that account. Elizabeth, daughter of Governor Bowdoin (born in 1750, died 1809), married Sir John Temple, the first British minister to the United States of America. Descendants of Lady Temple assumed the name of Bowdoin, under the wills of her brother James and his wife, and now represent the Bowdoin family, of Massachusetts.

The second son of the original Pierre, John (or Jean) Bowdoin, who was born in France, settled in Northampton County, Virginia, dying before 1717. John left male issue and is believed to have been the father of "Peter Bowdoin, Esq., of Virginia," whose daughter, Mary Preeson, became, about 1746, the wife of Thomas Hazard, of South Kingstown, known, on that account, as "Virginia Tom." Mrs. Hazard was the maternal grandmother of Abby, daughter of Walter Watson, who became the wife of Wilkins Updike, the author of this *History*. She died April 17, 1760, in her thirty-second year, and is buried in the Wilkins Updike family lot, on Boston Neck, with the inscription on her gravestone: *A Loving and Kind Wife*. Mr. Updike's eldest son, Thomas Bowdoin Updike, derived his name from this descent. The following interesting letter (found on page 221, *Massachusetts Historical Collections*, Seventh Series, vol. vi) alludes to the identity of the Virginia and Massachusetts families of Bowdoin:

[PREESON BOWDOIN TO JAMES BOWDOIN]

Norfolk, Virginia, March 30th, 1800

JAMES BOWDOIN, *Esq*r.

Dr Sir,—You may perhaps be surpris'd at receiving a letter from a person so little known, or perhaps totally unknown, but as a relative & a quondam acquaintance of your deceas'd father, am embolden'd to address you

on a subject of the first importance to me, no less than the education of a child. Without farther preface therefor you'll permit me to inform you that I have a son about 13 years of age, who has been at school from an early period to this time, & his tutor, who is a very worthy clergyman, tells me that the rudiments of letters & Science are well laid, that he is a boy of some genius, & I venture to say of a most amiable disposition; he is now reading Horace & Greek, but his present tutor being about to quit that line of life, & there being no seminary in this State that entirely meets my approbation, am at a loss as to the sequel of his education. From the establish'd character of the College at Cambridge, not only as to education, but what I deem of still greater consequence the attention paid to the morals of the students, have it in contemplation to send my son there, tho' there is one circumstance you'll permit me to mention, that is, that at the seminaries generally throughout New England an idea prevails here that the students have not the priviledge of attending the place of worship to which they have been us'd, but are confin'd to a particular one, tho' this is so repugnant to that liberty of conscience for which we all contend that I cannot suppose that such is the fact. You'll therefor permit me to ask the favour of you to give me a particular account of the College, at what age or at what stage of education boys are admitted, or if there is any school in which they may so far complete their education as to capacitate them for the College, also the expence attendant, & any further information you may judge necessary & should you on the whole recommend sending my son there, believe I shall do so, & perhaps may accompany him myself, as I am very desirous of once more seeing my friends in Boston, in which case, as it is such a distance from me, may I hope that you will be good enough to take my son under your patronage. I thought it necessary to be thus particular as to his age & progress in learning that you might the better judge how far he might be qualify'd for a college.

If your mother is living, please present my most re-

spectful compliments, also to your sister, who I presume is in Boston since the death of her husband, likewise to your lady tho' to her unknown. Hope you'll excuse this freedom & favour me with an answer as soon as may be.

With sentiments of perfect esteem,

I am, d^r sir, yr. m^o obd^t

PREESON BOWDOIN

It is probable that Preeson Bowdoin was a nephew of Mrs. Hazard.

The "sister" alluded to was Elizabeth Bowdoin, Lady Temple.

231 "*A Glebe at Gardiner.*"

About 1754, Dr. Gardiner began the improvement of his extensive grant of land on the Kennebec, the central settlement upon it being called at first Gardinerstown and afterwards Pittston. In 1803, the town was finally incorporated by its present name, Gardiner. The first Episcopal church in the village, a small square building with arched windows, was dedicated, in a very unfinished condition, August 13, 1772, as St. Ann's, in allusion to the name of the eldest daughter of Dr. Gardiner. It was not, however, until 1793, after the long upheaval of the Revolutionary War, that, in accordance with the provisions of the Doctor's will, the little structure was fully completed, out of his estate, and the parish formed into a corporation. The present dignified stone edifice, designed by the Rev. Dr. Samuel Farmar Jarvis, and later made memorable by the rectorship, for nearly a score of years, of Bishop George Burgess, was consecrated October 18, 1820, with the name of Christ Church, having been built largely under the patronage and at the expense of the grandson of Dr. Gardiner, Mr. Robert Hallowell Gardiner.

The early planting and succeeding firm establishment of this pioneer parish, in the new country of Maine, may thus be confidently traced to the influence of Dr. MacSparran, who baptized the founder of Gardiner in youth, and of St. Paul's Church in Narra-

Governor James Bowdoin

(Feke)

gansett, where he was grounded in those Christian and churchly principles which he has transmitted to his descendants. It does not appear that Dr. Gardiner himself ever became a resident upon the Kennebec, although he early built a house, for one of his sons, upon a large farm at Gardinerstown, establishing him in it as the manager of the whole estate. His grandson and chosen heir, the first Robert Hallowell Gardiner, immediately upon coming of age, in 1803, entered into residence, since which year there has never been wanting one so named to occupy the estate. Upon the death, in 1864, of the original bearer of the name, a man singularly beloved and revered by the whole community, his eldest son, Robert Hallowell Gardiner, a most worthy successor, came into possession of the property. He lived until 1886, when he was followed by his nephew, the eldest son of his brother John William Tudor Gardiner, the third Robert Hallowell Gardiner and the present proprietor (1907). It is noticeable that all these three of the name have had the honourable distinction of having graduated from Harvard College. The first residence of the original Robert Hallowell Gardiner was a house built by his father, Robert Hallowell, on the Pittston, or east, side of the river, and the second, a cottage in Gardiner. These were followed, in 1836, by the spacious and elegant stone mansion, designed by Richard Upjohn, at *Oaklands*, near the city of Gardiner, ever since the seat of the family. One of the chief treasures of Oaklands, hanging in the hall, is a portrait of Dr. Gardiner, the founder of the Gardiner family of Maine, by Copley, painted about 1772, not long before the painter left Boston for England. "It is," says the author of *The History of Christ Church, Gardiner*, "a vivid representation of a man past the meridian of life, dressed in the scarlet coat of England, relieved by glittering buttons and white frills at the wrist. Between the side curls of a white wig, a kindly, keen old face looks out; a face to whose humorous curve of lip and glance of eye is added the evidence of thought and practical tendencies, in the high forehead and vertical lines above the nose. The

whole figure, one hand in its breast, is leaning slightly forward, the head a trifle bent, with a direct look at the beholder, that gives him the suggestion of a certain watchful alertness in the intent eyes. Altogether a strong character; a man of deep feelings, firm attachments and earnest purposes; for whose protection the struggling Church of Gardinerstown must often have longed in the later and more troublous days."

On the right of the chancel of Christ Church, Gardiner, is erected a black marble mural monument, bearing the following Latin inscription, said to have been composed by a grandson of the Doctor, the scholarly and polished Rev. John Sylvester John Gardiner:

SACRUM MEMORIAE
SILVESTRIS GARDINER,
QUI NATUS, HAUD OBSCURO GENERE, IN INSULA RHODI
STUDUIT PARISIIS
ET BOSTONIAE DIU MEDICINAM FELICITER EXERCUIT.
POSTQUAM SATIS OPUM PARAVISSIT,
NAVAVIT OPERAM AD DOMANDAM ORNANDAMQUE
HANC ORIENTALEM REGIONEM, TUNC INCULTAM.
HIC SYLVAS LATE PATENTES EVERTIT, MOLAS OMNIGENAS
EDIFICAVIT, OMNIA RURA PERMULTIS TUGURIIS ORNAVIT,
TEMPLUM DEO EREXIT,
ATQUE HAEC LOCA HABITANTIBUS PATER-PATRIAE DICI
PROFECTO MERUIT.
VIR ACERRIMO INGENIO; MEDICUS SCIENS,
MARITUS FIDELIS, PIUS IN LIBEROS,
IN OBEUNDIS NEGOTIIS VIGILANS, SAGAX, INDEFESSUS,
INTEGER VITAE, IN SACRIS LITERIS DOCTUS,
CHRISTIANAE FIDEI OMNINO ADDICTUS,
ECCLESIAE ANGLICANAE OBSERVANTISSIMUS,
MORTUUS EST IN INSULA RHODI,
ANNO DOMINO MDCCLXXXVI, AETATIS LXXIX.
UT VIRI DE ECCLESIA DEQUE REPUBLICA OPTIME MERITI
MEMORIAM COMMENDARET POSTERIS, SUAEQUE INSUPER
ERGA AVUM VENERANDUM PIETATIS MONUMENTUS EXTARET,
HONORARIUM HOC MARMOR EREXIT,
NEPOS HAERESQUE,
ROBERTUS HALLOWELL GARDINER.

232 "*Anne, daughter of Dr. Gibbons.*"

The marriage of Dr. Sylvester Gardiner to Anne Gibbons (or Gibbins, as the name was more frequently spelled) occurred about 1730. Among the names of

a committee, appointed at a meeting of the parish of King's Chapel, Boston, September 2, 1722, to consider the question of a new church edifice, is found that of Mr. John Gibbins, presumably the father of Mrs. Gardiner. This movement resulted in the erection of Christ Church,—the "old North Church" of the Revolutionary War,—and John Gibbons appears again, among the signers of a letter of October 2, 1722, inviting the Rev. Timothy Cutler,[130] who had just conformed, at New Haven, to the Church of England, to become the first rector of the parish. In an entry of October 7, 1743, Dr. MacSparran records, in his *Diary*, "Reached Boston by noon. Attended the funeral of Johnny Gibbins," probably a younger brother or a nephew of Mrs. Gardiner, with whose family the Doctor, on account of his close connection with her husband, must have been on intimate terms. The father of Anne Gibbins is said to have been a physician of wealth, from whom the Gardiners inherited considerable property. Mrs. Gardiner appears to have lived until 1771, the author of *The History of Christ Church, Gardiner* (p. 56) remarking, in connection with an event of September, 1773, "Two years before this, all that was mortal of the stately Madam Gardiner had been laid to rest beneath the echoes of King's Chapel." A portrait of this lady, by Copley, supposed to have been painted near the end of her life, hangs in the hall at Oaklands. This, with other family portraits, is reproduced in the book.

233 "*William.*"

The dates of the birth and death of William Gardiner, second son of Dr. Sylvester, have not been ascertained. It is recorded that he was unmarried. The author of *The History of Christ Church, Gardiner* (p. 57) relates that he "lived upon his father's estate, in Maine, had the reputation of being a great sportsman, and was, withal, extremely fond of practical jokes." He is said to have built the first church, supplied it with a bell, begun to build a parsonage, and, finally, to have completed the interior of the sacred edifice, after the War

of the Revolution, the whole, no doubt, out of the means of his father. A somewhat singular gift of Mr. Gardiner to the new St. Ann's was a gilded sturgeon for a vane upon its slender spire, in apparent allusion to the alleged meaning of the first part of the Indian word *Cobbosseecontee*, the name of the stream emptying into the Kennebec at Gardiner and determining its position. Perhaps William Gardiner died before the end of 1793, as, although he had just previously been active in the enterprises of the parish, his name is not found on the committee appointed in the autumn of that year to superintend the building of a new church, the first having been burned in the preceding month. In any case he appears to have been dead in 1803, when his nephew succeeded to the estate.

234 "*Anne.*"

Anne Gardiner was famous for her beauty, her portrait having been painted by Copley, in the character of the huntress Diana. In a genealogy of the Dr. Sylvester Gardiner family, prepared by one of its members and affixed to *The History of Christ Church, Gardiner*, she is said to have married Colonel the Honourable Arthur Browne, although an old unsigned family manuscript assigns him, as does the original text, the name of John. The above genealogy differs also from the manuscript and the text in the omission of all the children of Mrs. Browne, except John, and in representing him as marrying a daughter of Admiral Sir Richard Hughes, Baronet, rather than of Earl Howe. Mrs. Browne died in 1807.

235 "*Hannah.*"

Hannah, daughter of Dr. Sylvester Gardiner, was born in 1744 and died in 1796. She married, in 1771, Robert Hallowell, collector of the customs at Boston, who was born in 1739 and died in 1818. They had five children: (1) Hannah, born 1773, died 1796; (2) Nancy, born 1774, died 1775; (3) Anne, born 1776, died 1800; (4) Rebecca, born 1777, died 1779; (5) Robert, born 1782, died 1864. Mr. Hallowell was a member

of an excellent English family and was characterized as "a man of firm integrity, distinguished courtesy and strong affections." At the time of the Revolutionary War, he was a loyalist and was named, among others, in the *Morning Chronicle* of the State of Massachusetts, 1778, as amenable under "an Act to prevent the return to this State of certain persons, . . . who have left this State . . . and joined the enemies thereof." It is stated that the town (now city) of Hallowell, on the Kennebec River, was named for him.

236 "*Robert Hallowell Gardiner.*"

By the terms of the will of Dr. Sylvester Gardiner, his grandson, Robert Hallowell, was obliged, as inheritor of the estate, to assume his surname. When, upon the attainment of his majority, he entered into possession of the property, although appearing frail and delicate, yet, in his face and carriage, he displayed evidences of native resolution. His future supremacy in Gardiner was at once determined by the courage and ability with which he confronted the problem arising from his efforts to develop the estate. In 1805, he married Emma Jane Tudor, of Boston, who was born in 1785 and died in 1865. Their children were: (1) Emma Jane, born 1806; died, unmarried, 1845. (2) Anne Hallowell, born 1807; married, 1832, to Francis Richards, and died 1876, having had seven children. (3) Robert Hallowell, born 1809; married, 1842, to Sarah Fenwick Jones, and died 1886, having been for twenty-two years the proprietor of the estate. (4) Delia Tudor, born 1812; married, 1834, to George Jones, and died 1836. (5) Lucy Vaughan, born 1814; died, unmarried, 1847. (6) John William Tudor, born 1817; married, 1854, to Anne Elizabeth (Hays) West, and died 1879, having had six children, of whom the eldest, Robert Hallowell, has been (1907) proprietor of the estate since 1886. (7) Henrietta, born 1820; married, 1846, to Richard Sullivan, and died 1880. (8) Frederic, an Episcopal clergyman, born 1822; married to Caroline Vaughan, and died in 1889, having had five children. (9) Eleanor Harriet.

237 "*Philip Dumaresque.*"

Mr. Dumaresque (or Dumaresq) is said to have traced his lineage from nobles of the island of Jersey. He was born in 1738, became a merchant in Boston, and married Dr. Gardiner's daughter Rebecca in 1763. At the time of the Revolutionary War he was a loyalist and, in 1776, retired to Halifax, with his family. Having been, in 1778, proscribed and banished, he was appointed, by the British government, collector of customs at New Providence, Nassau, where he remained until his death.

James, the eldest son of Philip and Rebecca Dumaresque, born 1771, was drowned in the Kennebec River in 1826. His granddaughter, Louisa Dumaresque Perkins, married William Morris Hunt, the painter. Enid Dumaresque, one of their daughters, married Samuel Slater, of Providence, and another, Mabel, married Horatio Nelson Slater, of Webster, Massachusetts. Philip, the second son of Philip and Rebecca, born 1772, was a captain in the British Royal Navy and died in 1806. Francis, the third son, was a physician of Jamaica, West Indies. There were six Dumaresque children, not given in the text. (*History of Christ Church*, *Gardiner*, Appendix II.)

238 "*Oliver Whipple.*"

Mr. Whipple is said, by one of his descendants, to have graduated at Dartmouth College, in 1773. In a letter written to this grandchild, in 1862, Mr. Updike mentions some particulars about Mr. Whipple, which he had not included in the *History*, published fifteen years previously. "I knew Oliver Whipple well," he says. "He came to Wickford about the year 1803, when I was about eighteen years of age. He opened a law office and remained there two or three years. . . . After leaving Wickford, I heard of his having settled in Washington. The late Honourable Elisha R. Potter . . . knew Mr. Whipple, and he informed me, about the year 1810, that Mr. Whipple was found one morning dead in his office in Washington, caused by apoplexy, as it was

adjudged. Mr. Whipple was very frequently at my father's, near Wickford, as my mother and his wife were first cousins. I have always heard that he was born in Cumberland, in this State [Rhode Island]. The Whipples are numerous in the town of Cumberland and the adjoining towns,—but from what branch, I am ignorant. I was always informed that he graduated from college. His name is not included in the catalogue of graduates of Providence College, now Brown University, but in the catalogue of Harvard University I find that an Oliver Whipple graduated in 1766. Whether it was the same Oliver Whipple, I don't know. But the year would correspond with his age, and it may be that, while he was at Harvard, he became acquainted with the daughter of Dr. Sylvester Gardiner. Mr. O. Whipple was a fine-looking and accomplished gentleman, corpulent, with a very expressive countenance. He was six feet in height, or very near it, erect and straight, and, in manner, dignified and courteous. His society was always agreeable and interesting. Mr. Whipple wrote a poem on 'Liberty.' It was published in pamphlet form and dedicated to the first John Adams, President of the United States."

In the genealogy of the Gardiner family, appended to the *History of Christ Church*, *Gardiner*, Portsmouth, *Rhode Island*, rather than Portsmouth, *New Hampshire*, as in the text, is assigned as a residence of Mr. Whipple, after leaving Cumberland, Rhode Island. Mrs. Whipple is said, in the same work (p.57), to have been "a woman of the most exalted character. She gave proof of her deep piety in a solemn written covenant, still preserved, wherein she dedicated herself unchangeably to God. This covenant she renewed in writing from time to time; and, for this purpose, was raised, by her attendants, to a sitting posture, upon her death-bed, where she traced the few faltering lines of a completed vow."

239 "*Hannah B.*"

Hannah Whipple, who became the wife of the Honourable Frederic Allen, of Gardiner, records the author

of the *History of Christ Church*, *Gardiner* (p. 57), "gained celebrity as a poet and geologist and was the pride of our little community. Her sister, Miss Anne Whipple, was also noted for her poetic talent." "The Allens," she remarks farther on (p. 78), "themselves nearly related to the Gardiner family, have long been famed, in the city's history, as aristocrats of the fine old school. The father, with his forensic talents and courtly ways, the mother, with her striking, unusual face and literary accomplishments, and the circle of their children and friends must all have aided to raise the standard of the Church as well as of the town, to which they belonged." The residence of the Allen family was beautifully situated farther up the river than Oaklands. In the letter of Mr. Updike, cited in the last Note, he relates: "When quite a young man, I recollect Hannah Whipple's coming to my father's and making a considerable visit, and that she sent me two poems, from her pen,—one on 'Creation' and the other on the 'Siege of Saguntum,' if I recollect rightly." Mrs. Allen was still living in 1842. The portraits of Dr. and Mrs. MacSparran, by John Smibert, fell into the hands of the Allen family, as near kinsmen of the subjects, that of the Doctor being afterwards given by Charles Edward Allen (elder son of Frederic and Hannah) to Bowdoin College, and that of Mrs. MacSparran, by his sister, Mrs. Margaret Elton, to the Museum of Fine Arts, Boston.

240 "*An Eppes of Salem.*"

Little is known of Dr. Sylvester Gardiner's second wife, Love Eppes, beyond her name. Inasmuch as the first wife died in 1771, it may be supposed that he married the second previously to his departure from Boston, with the British troops, some five years later. There is some reason to believe that she survived until about the time of her husband's return to America, after the close of the Revolution.

241 "*Catharine Goldthwaite.*"

Catharine Goldthwaite, third wife of Dr. Gardiner,

belonged in Boston, but is called a daughter of Thomas Goldthwaite, of Penobscot. She was married to him February 18 or 19, 1785, she being twenty-eight years of age and he seventy-six. Catharine Goldthwaite is said to have belonged to the family of the druggist Goldthwaite, with whom Dr. Gardiner was placed, when he first went to Boston, and who sent him to England and France to study medicine. Beyond the initial W., the Christian name of Mr. Powell, the second husband of Mrs. Gardiner, does not appear, but it was probably William. He was, doubtless, of the family of the well-known Adam Powell (or Powel), of Newport, a warden of Trinity Church in 1721-2, and a son-in-law of Gabriel Bernon.

242 "*The liturgy of King's Chapel.*"

The name of John Gardiner is found, along with eight others, upon a committee appointed, in 1785, by the proprietors of King's Chapel, Boston, to revise the liturgy of that church. When a report, embodying a mutilated *Book of Common Prayer*, stripped of any recognition of the Holy Trinity, was presented by the committee, on June 19th of that year, John Gardiner is again seen among the twenty-eight voting for its adoption, with seven opposed. (Batchelder's *History of the Eastern Diocese*, i. 400.)

As Dr. Gardiner, the father of John Gardiner, had long been a noted Churchman of Boston and one of the most influential members of King's Chapel, as well as a churchwarden, when Dr. Henry Caner was its rector, immediately before the disturbance of the Revolution, his son's course in this matter met, as is suggested in the text, with his particular and grave disapproval. (*History of Christ Church*, *Gardiner*, pp. 48, 57.)

The following anecdote, communicated by a member of the Gardiner family, is not without point in this connection. "Dr. Sylvester Gardiner, in his will, gave and bequeathed to his son John *one guinea;* and to John's children he gave John's share in his worldly goods. When John in his turn came to make his will, he, per-

haps partly from force of example, but evidently for other good reasons, gave and bequeathed to *his* son, John Sylvester John, '*one penny with the image and superscription of that booby George the Third.*'"

243 "*Mr. John Pitts.*"

John Pitts (born in Boston in 1738, died in 1815), was a son of James Pitts, merchant, and a nephew of Governor Bowdoin, alluded to, in the sketch of Dr. Gardiner, in the text, as one of his correspondents. Mr. Pitts graduated at Harvard College, in 1757, and became a representative of Boston in several provincial congresses, speaker of the house, and state senator. The Pitts family was prominent in the Revolution, the house of James Pitts being a resort of the Adamses and other patriots. Lendall Pitts, another son of James, was the principal leader of the Boston Tea Party. Although on opposite sides, yet the Doctor and his younger friend had evidently not lost their original mutual affection and esteem.

244 "*Dr. Cooper.*"

The Rev. Samuel Cooper, D. D., was an intimate friend of John Adams and Benjamin Franklin and a man of distinguished patriotism. He was born in Boston in 1725, and died there just before the close of the year 1783, in which this letter of John Gardiner, where he is named, was written. Dr. Cooper graduated at Harvard College in 1743, and succeeded his father, the Rev. William Cooper, in the pastorate of the Brattle Street Church, continuing in the position until his death. He took a prominent part in politics, and was obliged to withdraw from Boston before the battle of Lexington, his church being occupied as barracks by the British troops. Dr. Cooper was the first president of the *Society of Science and Arts* and was honoured by the University of Edinburgh with the degree of Doctor of Divinity.

245 "*Count Dillon.*"

Count Arthur Dillon, French soldier, took a promi

nent part in the capture of the island of St. Christopher from the British, and was appointed its governor, while John Gardiner lived in the West Indies. He was born in France in 1750, and died upon the scaffold, in Paris, in 1794, having been accused, as commander of a division of the French army, of harbouring treasonable intentions towards the government. At the foot of the scaffold he cried, with a firm voice, "Vive le roi!"

246 "*The late John Sylvester John Gardiner, D.D.*" The birthplace of John Sylvester John Gardiner was Haverford West, South Wales, that being, probably, the residence of the Harries family, to which his mother belonged, although John Gardiner is said to have married her at St. Kitts. When the boy was five years of age, he was sent by his father from the island of St. Christopher, where they were then living, to Boston, to be with his grandfather, Dr. Sylvester Gardiner, who placed him under the tuition of Master Lovell. Later, from 1776 to 1782, he attended the schools of Dr. Samuel Parr, at Colchester and Norwich in England. On his return to America, in 1783, young Gardiner read law in Boston, but soon discovered that his inclinations were towards the study of divinity. He was, accordingly, ordained a deacon, by Bishop Provoost, in New York, October 18, 1787, and a priest, by the same, December 4, 1791. In 1792, Mr. Gardiner was elected assistant minister of Trinity Church, Boston, teaching a classical school to supplement the meagre income of the Greene Foundation, until his succession to the rectorship after the decease of his chief, Bishop Parker. In 1813, the University of Pennsylvania conferred on him the degree of Doctor in Divinity. His wife, by whom he had five children, they having been married in 1794, was Mary Howard. His death occurred at Harrowgate, England, whither he had gone in the unfulfilled hope of deriving benefit from the voyage. He was concerned in the *Monthly Anthology & Boston Review*, the first periodical of its kind in America. (Batchelder's *History of the Eastern Diocese*, i. 567, 568.)

In Trinity Church in the city of Boston, enclosed in a frame of wrought-iron and brass, is a marble tablet, which reads:

IN MEMORY OF
JOHN SYLVESTER JOHN GARDINER, D.D.
WHO WAS BORN AT HARVERFORD WEST, SOUTH WALES
JULY 12, 1765.
BECAME ASSISTANT MINISTER OF THIS CHURCH
APRIL 19, 1792.
WAS UNANIMOUSLY CHOSEN ITS RECTOR, FEB. 10, 1805,
AND DIED ON A VISIT TO HIS NATIVE LAND
JULY 29, 1830.
AGED SIXTY FIVE.

HE WAS A MAN
JUST AND TRUE, DIRECT OF PURPOSE AND OF SPEECH;
A FRIEND, WARM, GENEROUS AND SINCERE;
A COMPANION
WHOSE CHOICE READING, CAPACIOUS MEMORY AND LIVELY WIT
ENRICHED AND ADORNED THE INTERCOURSE OF LIFE;
A SCHOLAR WORTHY OF PARR, HIS CELEBRATED MASTER;
A TEACHER WHO INCITED THE YOUNG
BY HIS OWN ARDENT LOVE AND CRITICAL KNOWLEDGE OF
ANCIENT LITERATURE;
A CHRISTIAN OF GENUINE, CHEERFUL, UNOSTENTATIOUS PIETY;
A THEOLOGIAN, LEARNED, CONSISTENT AND CHARITABLE,
DISLIKING AND AVOIDING SECTARIAN CONTROVERSIES,
BUT ZEALOUS IN PREACHING THE PRACTICAL FAITH HE PROFESSED
WITH A PURE AND IMPRESSIVE ELOQUENCE;
A PASTOR DEVOTED TO HIS CHURCH
AND DEEPLY ENDEARED TO A PEOPLE
AMIDST WHOM HE HAD FULFILLED FOR ALMOST FORTY YEARS,
WITH EXEMPLARY FIDELITY,
THE MINGLED OFFICES OF FRIENDSHIP AND RELIGION.

HIS REMAINS LIE BURIED IN PANNEL CHURCH YARD,
NEAR HARROWGATE, IN YORKSHIRE, ENGLAND.
HIS MEMORY LIVES HERE
IN THE HEARTS OF AFFECTIONATE PARISHIONERS,
WHO WOULD THUS PERPETUATE
A JUST COMMEMORATION OF EXCELLENT SERVICE,
TRIED WORTH AND IRREPARABLE LOSS.

Under the tablet is this inscription in bronze:

THE ABOVE TABLET, WITH ITS INSCRIPTION BY THE HISTORIAN PRESCOTT, WAS RESCUED BY A GREAT GRANDSON OF THE RECTOR THEREIN COMMEMORATED, FROM THE FLAMES WHICH DESTROYED TRINITY CHURCH, SUMMER STREET, IN THE GREAT BOSTON FIRE, NOV. 9, 1872. IT IS THE ONLY RELIC FROM THE INTERIOR OF THAT CHURCH.

J. S. J. Gardiner, D.D.
Stuart.

247 "*Sam' Browne, of South Kingstown.*"
Samuel Brown, baptized as an adult by Dr. MacSparran, November 15, 1731, and later a warden of St. Paul's Church, is frequently referred to in the Narragansett Parish Register from 1731 to 1761. The repeated occasions on which his name occurs in the Doctor's *Diary* and the ordinary, homely character of the incidents noted—heading casks, nailing a box, and borrowing a bushel of rye—indicate the terms of neighbourly familiarity on which he stood with his rector. Samuel Brown had at least two sons, Jeremiah and Zephaniah, and two daughters, Penelope and Freelove. There is reason to believe that he, as well as Daniel, and, perhaps, William Brown, of Kingstown, was a son of Jeremiah Brown (died 1690), of Newport and Kingstown, third son of the well-known Chad Brown, of Providence, although Mr. Austin (*Genealogical Dictionary of Rhode Island*, p. 260) says that there is no direct evidence to show it. The late Mrs. Robinson, the author of *The Hazard Family of Rhode Island*, however, claimed to have met with certain documents, in which Daniel and Samuel Brown call themselves sons of Jeremiah and speak of William as their brother. The fact that the names of Samuel's children, Jeremiah and Penelope (the former frequently), occur among the accepted descendants of Chad Brown, seems also to add some probability to this theory. It is doubtful whether or not the William Brown, referred to by Daniel and Jeremiah as their brother, is the grandfather of Lieutenant-Governor George Brown, of that name. In all documents, he spelled his name Browne, and is said, by Mr. Updike, under an entry in the Parish Register of April 24, 1768, to have belonged to a family which emigrated from Glasgow, Scotland, and settled in South Kingstown.

248 "*Hannah remained unmarried.*"
Dr. MacSparran, in his *Diary*, October 21, 1751, says, "I got home well, through God's goodness and found Hannah Minturn." She was, at that time, about sixteen years of age.

249 "*England being at that time at war.*"

The Treaty of Aix-la-Chapelle, made in 1748, restored peace to Europe for a few years. As William Minturn was not, at that date, more than fifteen years of age, the war between France and England, here referred to, must have been the *French and Indian War*, which broke out about 1754, when he was just coming of age, or the *Seven Years' War*, in which George II further involved his kingdom a couple of years later.

250 "*Dr. Senter.*"

Isaac Senter, physician, was born, in New Hampshire, in 1755, and died, in Newport, in 1799. He early repaired to the chief town of Rhode Island, then famed for its medical superiority, and studied with Dr. Thomas Moffatt, soon becoming a surgeon in the Revolutionary army. After accompanying Benedict Arnold on his expedition to Quebec and writing an interesting account of it for the *Bulletin of the Historical Society of Pennsylvania*, he finally settled in Newport, where he was quickly recognized as one of the most eminent surgeons in the State. He was elected an honorary member of several foreign medical societies and contributed important articles to the journals of his profession. In a somewhat wider sphere, he was honoured also by being made for many years president of the Rhode Island Society of the Cincinnati. The Rev. Dr. Channing alludes, with enthusiasm, in a letter of reminiscences, to "Dr. Isaac Senter, a physician of extensive practice, who was thought to unite, with great experience, a rare genius in his profession, and whose commanding figure rises before me, at the distance of forty-five years, as a specimen of manly beauty, worthy the chisel of a Grecian sculptor."

A daughter of Dr. Senter became the wife of the Rev. Dr. N. B. Crocker, for many years rector of St. John's Church, Providence, a number of their descendants still representing in Rhode Island their distinguished Revolutionary ancestor.

251 "*George Gibbs, Esq.*"

George Gibbs, son of George and Hannah, was born in Newport, May, 1735. He married Mary Channing, October 9, 1768, by whom he had ten children. His eldest son, also named George (born in Portsmouth, Rhode Island, January 7, 1776; died at Sunswick, now Astoria, Long Island, August 6, 1833), became noted as the collector of the largest cabinet of minerals ever seen in the United States up to that time. It contained above twenty thousand specimens and is now the property of Yale University.

George Gibbs, the subject of this Note, was one of the most prominent members of Trinity Parish, Newport, during about a half century, few other names appearing so often as his upon the parish records. As it disappears, however, after 1804, and as his wife, Mrs. Mary Gibbs, is named as a large contributor to a new church bell, in March, 1805, it is likely that Mr. Gibbs died previously to this date.

252 "*Penelope, daughter of Benjamin Greene.*"

The youthful intimacy of Penelope Greene and Nathanael seems to have resulted not so much from near relationship as from the following circumstances: The father of Mrs. Penelope (Greene) Minturn was "Benjamin Greene, of Newport," a son of "John Greene, of Potowomut." John Greene's farm, inherited from his father, Thomas, was in the eastern part of Potowomut, now (1907) the country seat of Mr. Moses Brown Ives Goddard, whose house is pictured in another place. After Mr. Greene's death, in 1757, it became the residence of his son, Richard, known as "King Richard," noted for his generous hospitality and elegant style of living. Penelope Greene must often have come over from Newport to visit at her grandfather's, during the first eleven years of her life (occurring previously to his death), as well as later, at her uncle Richard's, during the nine remaining years before her marriage.

As Penelope was but four years the junior of her cousin Nathanael, the future Major-General, and was

frequently staying only a couple of miles away from his father's house at the Forge, it was natural, as related in the text, that the two should be, at this period, much together. Nathanael's father, Nathanael, "the Quaker Preacher," and Penelope's grandfather, John, were second cousins, their grandfathers, James and Thomas Greene, being brothers and sons of John Greene, surgeon, the originator of the family in Warwick. It is not impossible, however, that there was a closer consanguinity through some other line. But, in any case, the evident mutual congeniality of Nathanael and Penelope compensated for any lack of nearness in cousinship.

When General Greene was married to Katherine Littlefield, July 20, 1774, he showed his friendship for Miss Mary Greene, a daughter of "King Richard" and a first cousin of Penelope (Greene) Minturn, by addressing to her the following autograph invitation to the wedding:

NATHANAEL GREENE } *present their compliments to Miss*
KITTY LITTLEFIELD } *Polly Greene and desires the favor of her company at William Greene's Esq. the 20th this instant at 10 o'clock a.m.*

William Greene, afterwards Governor, lived at Greene Farm, in Warwick, near East Greenwich.

253 "*William.*"

The younger William Minturn's son, Robert Bowne Minturn, and his grandson, Robert Bowne Minturn, junior, have been well-known and highly respected merchants and philanthropists of New York during the century just passed (1907).

254 "*Jonas.*"

Caroline, the fourth child of Jonas and Esther Minturn, of New York (born in 1806), married Prescott Hall, of that city. David Prescott Hall, sixth child of Caroline and Prescott, married Florence, daughter of Dr. Samuel G. Howe, of Boston. Frances, the seventh child of Jonas and Esther Minturn (born 1812), married, October 12, 1838, Thomas Robinson Hazard, of

Vaucluse, Rhode Island, known as "Shepherd Tom." (*The Hazard Family of Rhode Island*, pp. 78, 122.) Jonas, the ninth child of Jonas and Esther Minturn (born 1819), married Abby West, of Bristol, Rhode Island. Their daughter, Mary Minturn, married Charles Potter, of Newport, now (1907) deceased, only son of the late Charles Potter, of Providence.

255 "*Esther, daughter of William T. Robinson.*"
William T. Robinson[66] was a grandson of Governor William Robinson and also a grandson of Thomas Richardson,[64] of Newport, and Mary Wanton, his wife, sister of Governor Gideon Wanton, and a great-great-grandson of the first Edward Wanton, of Scituate, Massachusetts.

256 "*Rev^d Mr. Saml Seabury.*"
The place of birth of Samuel Seabury, the father of the first Bishop of Connecticut and Rhode Island, was Groton, Connecticut, and the date July 8, 1706. He began his collegiate education at New Haven, but removed, before graduation, to Cambridge. His ordination, by the Bishop of London, occurred in 1730. The publications of the Rev. Mr. Seabury, now remaining, are a *Sermon preached at New London, in 1742*, and a pamphlet entitled *A Modest Reply to a Letter from a Gentleman to his friend in Dutchess County* (New York, 1759). Dr. MacSparran refers to Mr. Seabury familiarly in his *Diary*.

The statement of Mr. Updike, in the text, that it was through intercourse with the Doctor that Mr. Seabury became an Episcopal clergyman, after having officiated for three or four years as a licensed preacher of the Congregationalists, seems to rest upon family tradition, there having been an interval of but twenty years between the death of Mr. Seabury and the birth of the author. The further attribution of instrumentality in the building of St. James's Church, New London, to Dr. MacSparran is justified by the Doctor's testimony in *America Dissected* (Appendix A), where he says, "I myself began one church by occasional visits among

them, at a place called New London," and by the evidence of a letter of the Rev. Dr. Hallam, given in the accompanying Note. The Seabury Memorial Chapel, at Groton, perpetuates the memory of the origin of the family in that town. It is interesting to note that the church at Hempstead, where Mr. Seabury exercised his ministry for twenty-two years, celebrated its second centennial in 1903. "Of the eighty-four missionaries on the Society's list in New England, more than one-fourth were brought up dissenters. Among these were Samuel Seabury (father of the first American Bishop); Timothy Cutler, President of Yale (Presbyterian) College; and Edward Bass, the future Bishop of Massachusetts." (*Digest of S. P. G. Records*, p. 44.)

257 "*Elizabeth Powel of Narragansett.*"
"Mrs." Elizabeth Powel does not, as might be supposed, appear to have been previously married, this being her maiden name, as a daughter of Adam Powel, (or Powell), of Newport. The above title is given her as a token of respect, in accordance with a prevailing custom of the period in which she lived, Mrs. MacSparran being called, in the Parish Register, at the time of her marriage, when only seventeen, "Mrs. Hannah Gardiner" and Miss Martha Updike being styled by Dr. MacSparran, in his *Diary* (July 24, 1743), "Mrs. Patty Updike." The mother of Elizabeth Powel was Hester (or Esther) Bernon, to whom Adam Powel was married May 30, 1713. Both Elizabeth and her sister Esther are said to have been educated in Boston.

258 "*Abigail, a daughter of Thomas Mumford.*"
Thomas Mumford was born April 1, 1687, almost certainly in Kingstown, Rhode Island, being the eldest son of Thomas (born 1656), of Kingstown, and a grandson of the original Thomas (born 1625), of Portsmouth and Kingstown, who, with others, purchased a large tract of land called Pettaquamscutt, January 20, 1657-8. He had brothers, Joseph, Benjamin, and Richard, living in Narragansett, in Dr. MacSparran's day, and, with himself, mentioned in the *Diary*.

Thomas Mumford married, first, in 1704-5, Hannah Robinson, and second, January 3, 1705-6, Hannah Remington, who became the mother of his four children. His daughter Abigail, who married the Rev. Mr. Seabury, was born September 3, 1710, being but twenty-one years of age at the time of her death, her son Samuel, the future Bishop, having been born November 30, 1729. In 1749, it is interesting to note, Mr. Seabury sold to Christopher Phillips one hundred and ten acres of land "bounded southeast by Cozzens' Brook," near the present Allenton and Silver Spring, in North Kingstown, it being a tract which may have come to him through his first wife, Abigail Mumford, or, more probably,[334] through his second wife, Elizabeth Powel, it having been apparently the farm of her mother.

259 "*Judge Helme, of Tower Hill.*"

James Helme was born May 7, 1710, and died May 19, 1777, being a member of a family[335] of great respectability and influence in the State. Previously to being made chief justice of the Supreme Court of Rhode Island, in 1767, he was judge of the court of Common Pleas. A further notice of the Helmes will be found below, under entries of September 21, 1740, and December 3, 1746.

Mrs. James Helme, although her father was styled Adam Powel (or Powell), of Newport, was a resident of North Kingstown at the time of her marriage, in 1738, having, after the death of her father, December 24, 1725, removed to Narragansett, with her mother and sister Elizabeth. Mr. Powel was a vestryman of Trinity Church, Newport, or a warden, from about 1719 to, apparently, the time of his death. The Powels must have taken up their residence in North Kingstown before 1731, as, during that year, the name "Ester Powel" is found upon a subscription list of St. Paul's, Narragansett, as a contributor of £1 10*s*. After the marriage of Esther Powel to Mr. Helme, Mrs. Powel appears to have left her farm and gone to live at Tower Hill, where she died in 1746. Her sister, Mrs. Cod-

dington, also removed from Newport to Narragansett about 1739.

260 "*Mr. Robinson, an Attorney at Law.*"
Matthew Robinson, Esq., here mentioned, had removed, a few years previously, from Newport to Narragansett, and was then living upon his estate of "Hopewell," situated a little to the west of the present Kingston station (1907), and now marked by the ruined chimney of his dwelling. Mr. Robinson and Mr. Helme were almost exact contemporaries, having been born but a year apart. A somewhat extended notice of the former will be found below (Vol. ii. p. 13).

261 "*At the age of eighty-seven.*"
Mrs. Seabury's age, at the time of her death, in February, 1799, appears to be overstated, in the text, by two or three years. Mr. Mason, in the *Annals of Trinity Church, Newport* (p. 31), records the date of the marriage of her parents, Adam Powell and Hester Bernon, as May 30, 1713.

262 "*Samuel, the eldest son.*"
Trustworthy authorities give November 30, 1729, as the date of Bishop Seabury's birth, not 1728. He was ordained to the diaconate by the Bishop of Lincoln, December 21, 1753, and to the priesthood, by the Bishop of Carlisle, two days later. His first settlement, in 1754, in New Brunswick, was in the *town* of that name, in New Jersey. In 1775, he was driven from his mission and carried a prisoner to Connecticut. From 1778 to 1782, he lived upon Staten Island. Mr. Seabury was, in 1783, *elected* Bishop of Connecticut, by the Church of England clergy of the State, not merely *recommended* for the office, as stated in the text.

263 "*Mr. Granville Sharp's account.*"
Granville Sharp, a grandson of Archbishop Sharp, of York, was, at the period under review, a distinguished philanthropist and accomplished scholar. He was born in Durham, England, in 1734, and brought up to the

bar, although he never practised. He first attracted public attention through the rescue of a negro from his master and the consequent establishment of the right of slaves to their liberty, on English soil. At a later time Mr. Sharp founded a colony of liberated Africans in Sierra Leone, devoting his pen to the antislavery cause and becoming instrumental in the formation of a society for the abolition of negro slavery. He also justly opposed the impressment of seamen and advocated, to a somewhat visionary extent, Parliamentary reform. In exactly what capacity Mr. Sharp intervened in the matter of the application of Dr. Seabury to the Archbishop of Canterbury, for episcopal consecration, except, perhaps, as a general philanthropist, is not quite apparent. Although a zealous member of the Established Church of England, and sincerely solicitous for the supply of the episcopate to America, he does not seem to have occupied any official position. At a later date, he expressed his doubts on the regularity of Scottish Episcopacy and his deep interest in promoting the introduction of the English succession into America, through correspondence with the Rev. Dr. Manning, the Baptist head of Rhode Island College, Benjamin Franklin, "President of the State of Pennsylvania," Mr. Adams, the first ambassador from the United States to England, and Dr. Rush, a noted Presbyterian physician of Philadelphia. When Bishop White and Bishop Provoost were in England they became acquainted with Mr. Sharp, whom the former called "that worthy person," while, at the same time, in thanking him for his benevolent zeal, he betrayed some apprehension, by cautioning him as to the presentation of their cause to the Archbishop of Canterbury, whom he was, at that time, on his way to visit. (Bishop White's *Memoirs*, pp. 135, 136.) Mr. Sharp died in 1813, a bachelor, in chambers in the Temple. Through his intimacy with those high in authority as well as his disinterested earnestness and large ability, he had been able to render substantial aid towards the promotion of an understanding between the English Church and the American. His services were

invaluable, likewise, in convincing dissenters and Presbyterians in the New World of the propriety of establishing Episcopacy in the United States. (Digest of S. P. G. Records, pp. 749, 750.)

"*The very worthy and learned Dr. Moore.*"

In 1784, Archbishop Moore had, but recently, been elevated to the see of Canterbury, in succession to Archbishop Cornwallis, who had died the previous year. In fact the letter of the convention of Connecticut clergy, in 1783, introducing Dr. Seabury for consecration, was addressed to the Archbishop of York, the appointment of a successor to the late Archbishop of Canterbury not being, at the time it was written, yet known in America. (Bishop White's *Memoirs*, pp. 83, 324.) Eventually, however, the application appears, when it was found that the chair of Canterbury had been filled, to have been presented to Archbishop Moore. In view of the new prelate's inexperience in his position and of the novelty and difficulty of the problem presented for solution, it does not seem unreasonable that he should have pleaded for time for consideration.

John Moore was born in 1733. His first high preferment was to the deanship of Canterbury. Later he was made Bishop of Bangor, holding the see from 1776 until his recommendation to the King, by Bishop Lowth, for the archi-episcopal throne of Canterbury. He died in 1805.

"*A General Convention.*"

The General Convention, properly so called, that is, one duly commissioned to represent the Church and authorized to give law to it, was not established until 1789. Previously to that year there had been convened several voluntary or inchoate assemblages of the clergy or of the clergy and laity, of different States, in 1784, 1785, and 1786. The one to which Mr. Sharp referred as "a General Convention actually appointed in America, for the election of bishops," was probably the meeting which finally opened in Philadelphia on September 27, 1785, it having been proposed at a previ-

bury, as Bishop of Connecticut, to take place in the chapel, within his house at Long Acre. Of the other two uniting in this act, Robert Kilgour was Bishop of Aberdeen and Primus of the Episcopal Church of Scotland, and Arthur Petrie, Bishop of Moray and Ross, only one of the four existing Scottish bishops failing to assist.

268. "*Talbot and Welton.*"

The crying need of episcopal supervision, in America, so long disregarded by the authorities of the Church of England, induced the Rev. John Talbot, rector of St. Mary's Church, Burlington, New Jersey, while on a visit to the old country, at a date variously given from 1722 to 1724, to receive episcopal orders at the hands of the non-juring bishops. Not far from the same time, the Rev. Robert Welton, also, rector of White Chapel, was consecrated, in the same way, to the episcopal office, accompanying Talbot on his return to America and becoming rector of Christ Church, Philadelphia. The attempt to introduce bishops, in this surreptitious and irregular way, however, entirely miscarried. The two recipients of the office were compelled to keep their position a secret, and cannot be confidently asserted to have performed any episcopal act, although there are traditions that Talbot occasionally administered confirmation. Upon the facts becoming known, Welton was required, by an order of the Privy Council, to return to England, while Talbot was inhibited by the Bishop of London from officiating, living in retirement until his death, in 1727.

He had been a missionary companion of the Rev. George Keith, in his organizing tour of America, in 1702-4, and had remained settled over his New Jersey parish from 1705 to 1724. Having been the first resident of the S. P. G. in that State, he was styled "the Apostle of the New Jersey Church." Even after his inhibition and discharge from the Society, his old Burlington congregation, as well as the vestry of Christ Church, Philadelphia, unanimously petitioned him for his services.

the Thirty-nine Articles," is not found in the Preface of the American *Book of Common Prayer*. In the *Proposed Book* only twenty "Articles of Religion" were introduced. (Bishop Perry's Preface to Procter's *History of the Book of Common Prayer*, pp. xxiii–xxvi.) It was not until 1801 that the Thirty-nine Articles of the English Church were adopted, in their entirety, with some comparatively unimportant alterations and omissions, by the General Convention. (*Id.*, p. xxxii.)

272 "*The New American Prayer Book.*"

This term refers to an altered form of the English *Book of Common Prayer*, prepared, in part, by the General Convention of 1785 (although not formally adopted by it), and completed by a committee of publication. This work was published in the spring of 1786, under the title of *The Book of Common Prayer as revised and proposed to the Use of the Protestant Episcopal Church*, and has always been known, in the Church, as the *Proposed Book*. Bishop White (*Memoirs*, p. 118) declared concerning it, "On the whole it was evident that, in regard to the liturgy, the labours of the Convention had not reached their object." The *Proposed Book* was never ratified by any General Convention, and was gradually laid aside, as having failed to commend itself to the Church's acceptance. (Bishop Perry's Preface to Procter, &c., pp. xxvii, xxviii.) As the certificate of the Prothonotary, authorizing its publication, bears date April 1, 1786, the volume could have arrived in England but a short time before Mr. Sharp, on the following July 17th, waited on the Archbishop with what he called, in only a very loose and unauthorized sense, "the New American Prayer Book."

273 "*On his return to this country.*"

It is interesting to note, in view of the fact that Bishop Seabury eventually became the diocesan of Rhode Island, that he appears to have officiated in this State, after his return from consecration, before reaching Connecticut. The Parish Register of Trinity Church, Newport, shows that, on June 26, 1785, Thomas Gros-

venor of Connecticut was married to Ann Mumford, by the Rt. Rev. Bishop Seabury. Mr. Mason, in his *Annals of Trinity Church* (p. 172), certifies that the Bishop landed at Halifax, reaching Newport, June 25th, on his way to New London, performing, on the following day, the above marriage, and preaching, in Trinity Church, his first sermon after his return, from Hebrews xii. 1, 2.

274 "*Elected Bishop of Rhode Island.*"
At the convention held in Newport, November 18, 1790, three Churches being represented, it was voted that the Right Rev. Father in God, Samuel Seabury, D.D., Bishop of the Church of Connecticut, be and is hereby *declared* Bishop of the Church of this State.

275 "*Aged sixty-eight.*"
There are slight variations of statement as to the date of Bishop Seabury's birth. Appleton's *Cyclopaedia of American Biography* gives it as November 30, 1729, making him, at the time of his death, sixty-six years of age, rather than as above. Mr. Updike, in the text, gives 1728 as the year, making his age sixty-seven, when he died, thus agreeing with the inscription on his tomb. The identity of the "Thompson," on whose authority this and other facts about the Bishop are here given, as well as the source of some of the other quotations, does not plainly appear.

276 "*His son, Samuel Seabury, D.D.*"
The third Samuel Seabury was born in New London, June 9, 1801, and died in New York city, October 10, 1872. He was ordained deacon in 1826 and priest in 1828, by Bishop Hobart, receiving the degree of Doctor of Divinity from Columbia College in 1837. From 1834 until 1849, he was editor of *The Churchman*, a newspaper since discontinued and having no connection with the contemporaneous (1907) journal of that title. From 1838 to 1868, he served as rector of the Church of the Annunciation, as noted in the text, and, from 1862 until his death, he was Professor of Bibli-

cal Learning, in the General Theological Seminary, New York. His reputation rests largely upon his editorial writings, through which he exercised a wide influence, during a period of much ecclesiastical disturbance. Among the other writings of Dr. Seabury are *A Historical Sketch of Augustine, Bishop of Hippo; The Continuity of the Church of England in the Sixteenth Century; The Supremacy and Obligation of Conscience*, and *The Theory and Use of the Church Calendar, in the Measurement and Distribution of Time.*

William Jones Seabury, D.D., a son of Dr. Seabury and the present representative of the family, was born, in New York, January 25, 1837, and graduated at Columbia College in 1856. He succeeded his father as rector of the Church of the Annunciation and, since 1873, has been Professor of Ecclesiastical Polity and Law in the General Theological Seminary.

277 "*His influence was most important.*"

A letter written by Bishop Seabury to the Rev. Dr. Smith of Maryland, August 15, 1785, just previously to the so-called General Convention held at Philadelphia in September of that year (Bishop White's *Memoirs*, pp. 338-48), sets forth his individual convictions upon several points, particularly as to the admission of lay members into synods and the inherence of the power of government in the episcopal office, in opposition to those who maintained that the peculiar powers of a bishop, beyond those of a presbyter, were limited to ordination and confirmation. It was largely due to the influence of the Bishop of Connecticut that, in the constitution adopted by the General Convention at the session of September and October, 1789, in amendment of that adopted in the session of the previous July, the House of Bishops was given the right to originate and propose acts for the concurrence of the other house of Convention; and to negative such acts, proposed by the other house, as they might disapprove. (Bishop White's *Memoirs*, pp. 421-3.) But the most notable result of Bishop Seabury's directing power was his well-known

action, referred to in the text, in the matter of securing the restoration to the Consecration Prayer, in the Holy Communion Office, of the Oblation and Invocation, found in the First Book of King Edward VI and retained in the Scottish Office, in accordance with the "Concordate," which he had signed at the time of his consecration. (Bishop Perry's Preface to Procter's *History of the Book of Common Prayer*, pp. viii, xxix, and Dr. Samuel Hart's article on the Prayer Book, in the *Church Cyclopaedia*, p. 606.)

Bishop White (*Memoirs*, p. 179) pays a cordial tribute to the elevated spirit displayed by his brother from Connecticut while the two, in 1789, in the absence of Bishop Provoost, were sitting as the House of Bishops, remarking: "To this day, there are recollected with satisfaction the hours which were spent with Bishop Seabury on the important subjects which came before them; and especially the Christian temper which he manifested all along." While the original views of Bishop Seabury as to the admission of lay members into synods do not appear to have been insisted on and, in any case, did not finally prevail, lay delegates being admitted into his own convention from 1792 onward, yet it is curious to note the survival of a trace of his theory in the exclusive membership of clergymen upon the Standing Committee of Connecticut (with the exception of a single year), up to the present day. (Dr. Hart's article on Connecticut, in the *Church Cyclopaedia*, p. 172.)

178 "*Mr. William Mumford.*"

William Mumford was married at Newport, May 27, 1729, to Elizabeth, the only daughter of the Rev. James Honyman, by Dean Berkeley, it being the only instance, so far as is recorded in the Church Register, of the Dean's performing a marriage during his residence on the Island. If, as is probable, this William Mumford is identical with the one of that name, who was a brother of Thomas,[258] Joseph, Benjamin, and Richard Mumford, frequently mentioned in Dr. Mac-

Sparran's *Diary*, he was born in what is now South Kingstown, February 18, 1694. Soon after the second baptism, here recorded, probably in 1736, Mrs. Mumford died, her remains lying buried in Trinity churchyard. The statement of Mr. Mason (*Annals of Trinity Church*, p. 47), that she died in 1730, is plainly an error, depending, probably, upon misreading a partially defaced tomb-stone, inasmuch as, according to the record in the text, Dr. MacSparran baptized her *infant* daughter, August 15, 1734. At a later date, Mr. Mumford appears to have removed to Newport, where he was elected, in 1738, a warden of Trinity Church, and in 1745 was permitted to occupy a part of the Nathaniel Kay estate.

279 "*Mrs. Wickham.*"

Four brothers of this name, Benjamin, Thomas, Samuel, and Charles, were living in Newport, at this period, being conspicuous members of Trinity parish, and all, no doubt on account of their following the sea, enjoying the prefix of *Captain*, to their names. They appear to have been favourites of Dr. MacSparran, who mentions them familiarly in his *Diary*. As they were young men, it is not improbable that "Mrs. Wickham" was their mother, although, inasmuch as Benjamin had been married, on September 11, 1733, at St. Paul's Church, London, to Rebecca Watmough, it is not impossible that it was she who acted as godmother of Cecilia Mumford, on this occasion.

280 "*At the solicitation of the wardens.*"

The letter of the Society, here referred to, was dated September 29, 1702, and signed by not only the wardens, William Brinley (son of the original Francis Brinley), and Robert Gardner [*sic*], (son of the original George Gardiner), but also John Lockyer (Mason's *Annals of Trinity Church*, pp. 13-16), the missionary, who had been officiating in Newport for one or two years and had succeeded in gathering around him a considerable flock. Why Mr. Lockyer did not desire himself to remain on, why he was not able to do so, and,

junior, as provost marshal, the governor and collector of Rhode Island, and others. After the trial had lasted two days, twenty-six of the pirates were convicted and sentenced to be hanged. It was these abandoned men, whom Mr. Honyman, with, doubtless, the earnestness and tirelessness characterizing all his labours, sought to prepare for their fate—with what success is now unknown. The execution occurred on Gravelly Point and the bodies of the victims were buried between high and low water, on the beach of Goat Island, where the Torpedo Station is now situated.

284 "*The late Henry Bull.*"

"The manuscript history of Trinity Church" here alluded to, having been annotated by the Rev. Francis Vinton, D. D., rector of the parish from 1840 to 1844, and brought down to the year 1842, was included, by Mr. Updike, in this work and will be found below, in the second volume. Henry Bull, the author of the sketch, is believed to have been the distinguished citizen of Newport, of that name, who was born there August 29, 1778, and died October 12, 1841. He was a descendant of Governor Henry Bull,[108,244] who was one of the original purchasers of the island of Aquidneck, having arrived at Boston, in the ship *James*, from London, in 1635, and at Portsmouth, on Rhode Island, March 7, 1638. The Henry Bull, under consideration, was, for nearly twenty years, a leading and useful member of the General Assembly, and wrote a valuable series of papers, known as "Memoirs of Rhode Island" and published in *The Rhode Island Republican*. (Mason's *Annals of Trinity Church*, p. 325.)

285 "*A bust portrait.*"

This portrait is said, by Mr. Mason (*Annals of Trinity Church*, p. 95), to have been painted by an artist named Gaines. In 1744, it was engraved in mezzotint, the result forming one of the earliest specimens of that style of art, in America. The picture was given to the church by Mrs. Francis Malbone, a granddaughter of Mr. Honyman.

in a memorandum, as one of the attorneys for Massachusetts.

288 "*Robert Auchmuty, son of Judge Auchmuty.*"
Robert Auchmuty, junior, was born in Boston and died in Marylebone, London, in December, 1788. He was one of the counsel for the soldiers engaged in the Boston Massacre. Great excitement was aroused in Boston, in 1773, when Franklin sent thither, from Europe, certain political letters, which had been written in America, by Robert Auchmuty, junior, and Governor Thomas Hutchinson.

289 "*Governor Wanton.*"
This was Governor Joseph Wanton, who served, in that capacity, from 1769 to November 7, 1775, when he was deposed for opposition to the will of the Assembly of Rhode Island and supposed sympathy with the Royalists. Among the chief causes tending towards this result was Governor Wanton's acceptance of the unpopular appointment on the Gaspee Commission, referred to in the text. Three members of the Wanton family, viz., his father, William, his uncle, John, and his cousin, Gideon, had previously served as colonial governors of Rhode Island. Governor Joseph Wanton was esteemed and admired for his amiable disposition, his elegant manners, and his handsome person. His portrait and that of his wife appear in this work.

290 "*Daniel Horsmanden.*"
Judge Horsmanden was born in Kent, England, in 1691, and died on Joy Island, New York, September 28, 1778. He became chief justice in 1763, as also president of the council. He lies buried in Trinity church-yard, New York city.

291 "*Peter Oliver.*"
Judge Oliver was born in Boston, March 26, 1713, and died in Birmingham, England, October 13, 1791. It is singular that, while not a lawyer, he was appointed a justice of the Supreme Court, September 14, 1756,

and chief justice, in 1771. At the approach of the Revolutionary War, he sided with the Royalists, defending their opinions in a paper called the *Censor*. When the British troops evacuated Boston, Judge Oliver departed with them and went to England, where he received a pension.

292 "*Judge Byfield.*"

Nathaniel Byfield, son of Richard, one of the Westminster Assembly divines, and his wife, who was a sister of Bishop Juxon, was born in Surrey, England, in 1653, and died in Boston, Massachusetts, June 6, 1733. He arrived in Boston in youth and became a merchant, but, soon after the King Philip war, turned his attention to the settlement of Bristol, Rhode Island, being one of the four proprietors of the town. He was judge of the vice-admiralty court from 1704 to 1715, and again assumed the office in 1729. Judge Byfield, in 1689, published an *Account of the late Revolution in New England.*

293 "*Shirley.*"

William Shirley, colonial governor of Massachusetts, was born in Sussex, England, in 1693, and died in Roxbury, Massachusetts, March 24, 1771. He came to Boston in 1734, practising there his profession of the law and becoming a commissioner for the boundary between Massachusetts and Rhode Island and, in 1741, governor of the former Colony. In 1745, he planned the successful expedition against Cape Breton. At the opening of the French war, in 1755, he was commander-in-chief of the British forces. He published, among other works, *Electra*, a tragedy, and *The Birth of Hercules*, a masque.

294 "*Chambers Russell.*"

Judge Russell, a great-great-grandson of Richard Russell, the colonist, was born in Boston, July 4, 1713, and died in England, November 24, 1767. Besides being judge of admiralty, he was judge of the Superior Court of Massachusetts. He was painted by Copley.

295 "*Mr. Bollan.*"

William Bollan, lawyer, was born in England, and died in Massachusetts, in 1776. He removed to America in 1740, marrying, in Boston, a daughter of Governor Shirley. For several years, from 1745, he was agent of Massachusetts, in London. He published *The Importance of Cape Breton truly Illustrated* and many other political tracts.

296 "*Judge Pratt.*"

Benjamin Pratt was born in Cohasset, Massachusetts, March 13, 1710, and died January 5, 1763. The friendship of Governor Thomas Pownall procured him the appointment of Chief Justice of New York. He was a man of great research, learning, and eloquence.

297 "*The Rev. Samuel Auchmuty.*"

The date of Dr. Auchmuty's birth given in the text (1725) was supplied, from family tradition, by one of his granddaughters, but January 16, 1722, is assigned as the time of the event, by another authority. He was ordained by the Bishop of London, in 1747, and appointed by the Venerable Society, catechist at New York, with directions to assist the rector of Trinity Church, the Rev. Henry Barclay, in his parochial duties. It appears that Mr. Auchmuty received this appointment upon the especial recommendation of the Honourable George Clinton, Governor of the Province. His particular charge, from 1747 to 1764, was a negro mission. (Dr. Berrian's *Historical Sketch of Trinity Church*, p. 85; Digest of S. P. G. Records, p. 855.) He afterwards reported to the Society, "that not one single black, who had been admitted by him to the Holy Communion, had turned out bad or been, in any shape, a disgrace to his profession." (Berrian, p. 118; Digest, p. 65.) In 1764, Mr. Auchmuty resigned his connection with the Society, in order to accept the rectorship of Trinity Church. In a sermon preached on the occasion of the rector's death, in 1777, the Rev. Charles Inglis, later Bishop of Nova Scotia, remarked, "Firmly and

century with the more distinguished one of the seventeenth.

299 "*At the death of the rector.*"
The Rev. Henry Barclay, D. D., was the rector of Trinity Church from 1746 to his death, in 1764. He had resigned as missionary of the S. P. G. at Albany and to the "Mohock" Indians, in order to succeed the Rev. William Vesey, the first rector.

300 "*All the churches in the city.*"
At the time of Mr. Auchmuty's accession, there were three churches, in Trinity Parish, either completed or in process of construction: (1) The original parish church, built in 1697 and enlarged in 1737, was standing "very pleasantly upon the banks of Hudson's river," on the site of the present church. (2) St. George's Chapel, a very neat edifice in Beekman Street, had been erected and opened in 1752, as "a chapel of ease." (3) St. Paul's Chapel, the present very beautiful church at the northwest corner of Broadway and Fulton Street, had been begun in 1763, during the incumbency of Dr. Barclay, but was not destined to be completed until 1766, when Dr. Auchmuty, already rector for two years, preached the sermon, at the "dedication." St. John's Chapel was not completed until 1807.

About 1748, there were "only eight places of worship belonging to the *dissenters*, in the city of New York, some of which were small." (Berrian's *Historical Sketch of Trinity Church*, p. 77.)

301 "*In expectation of being consecrated Bishop of New York.*"
This anticipation does not appear to have been a matter of public knowledge, as neither the S. P. G. Digest nor Berrian's *Historical Sketch of Trinity Church* contains any notice of it, the authority for its existence resting upon a family tradition. As vouched for by a granddaughter of Dr. Auchmuty, there was, according to this account, as might be supposed, no election or appointment to the episcopate emanating from anybody on this side of

the sea, but rather a summons from some authority in the mother country. Her exact words are: "At that time [the breaking out of the Revolution] he was making arrangements to return to England, having been *called home* to be consecrated Bishop of New York, but that event rendered it necessary for him to stay by his faithful flock." Whatever was the significance of the incident, nothing more seems to have been heard of it.

302 "*When the Americans took possession of New York city in* 1777."

About the middle of April, 1776, General Washington entered New York, with a large reinforcement of troops. It is probable that the event narrated should be assigned to approximately this date rather than 1777. The troops of the King returned to the city in September, 1776, as a result of the battle of Long Island, in August, and the British, henceforth, until the close of the war, remained in possession.

303 "*Lord Stirling.*"

William Alexander, called Lord Stirling, was born in New York city in 1726, and died in Albany, January 15, 1783. In 1757, he prosecuted his claim to the earldom of Stirling before the House of Lords without success, after his return to America marrying a daughter of Philip Livingston. He was an ardent patriot and entered the Revolutionary army as a colonel, quickly rising to the rank of a major-general.

304 "*And went out again without any violence.*"

Similar events, or possibly identical, are narrated by Rev. Dr. Berrian (*Historical Sketch of Trinity Church*, pp. 142-4) concerning the Rev. Mr. Inglis, Dr. Auchmuty's assistant. Referring to the year 1776, he says: "Dr. Auchmuty, the Rector, being much indisposed through the spring and summer, retired with his family to Brunswick, in New Jersey, and the care of the churches, in his absence, devolved, of course, on Mr. Inglis, as the oldest assistant. . . . Soon after Washington's arrival, who was himself a member and communicant of the

Church of England, he attended the Church; but on the Sunday morning, before divine service began, one of his generals called at the Rector's house, supposing him to be in town, and, not finding him, left word that he came to inform the Rector that General Washington would be at church and would be glad if the *violent prayers* for the king and royal family were omitted. The message was brought to Mr. Inglis, but he paid no regard to it.... The general's conduct, there is reason to believe, was not authorized by Washington himself.... Matters now became critical in the highest degree.... The most violent threats were thrown out against Mr. Inglis, in case he should pray for the king. Not long after, when he was officiating and had proceeded some length in the service, a company of about one hundred and fifty armed men marched into the Church, with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror. Several women fainted and it was generally expected that, when the collects for the king and royal family should be read, he would be fired at, as menaces to that purpose had frequently been made. Mr. Inglis, however, went on with the service and the matter passed over without any accident.... But it was at length thought expedient, with the unanimous concurrence of such of the Vestry as were in town, to shut up the churches. Mr. Inglis, however, remained in the city, to baptize the children, visit the sick, bury the dead and afford what support he could to the remains of his poor, dispirited flock."

305 "*Trinity Church and his parsonage had been burned to the ground.*"

On the return of the King's troops to New York, in September, 1776, one of the churches was again opened and attended by the inhabitants, with great gladness. But, during the following week, in a great general conflagration, Trinity Church, the rectory, and the Charity School were all laid in ashes, at a loss of £22,200. The church was rebuilt in 1788.

306 "*The Sunday following.*"

Dr. Auchmuty returned to the city in the autumn of 1776, and began to hold services regularly in the two chapels, which had been preserved, after a suspension of three months. A few months later, in St. Paul's Chapel, two days before his fatal seizure, he preached his last sermon.

307 "*Robert Nicholls.*"

It is probable that Robert Nicholls Auchmuty was born in 1755 rather than 1758, as given in the text. His sister Isabella, next older than he, was born in 1753, and his brother Samuel, next but one younger, in 1758. He was educated for the law, but enrolled himself very young in a volunteer company and fought valiantly for his sovereign. He was commissioner of claims for the English government until that office was dispensed with. After his marriage, he settled in Newport. A daughter writes of him as "the best of husbands and fathers and one of the best of men." For the twenty-seven years that he lived, after coming to Newport, few names appear on the records of Trinity Church so often as that of Robert N. Auchmuty, as clerk of the vestry, delegate to the convention and its secretary, member of the diocesan standing committee, vestryman, and organist. In 1785 (December 8th) it is recorded that he was married to Henrietta *Bruce*, by Rev. Mr. Badger, then living in Newport and occasionally officiating at Trinity Church and afterwards rector of King's Church (now St. John's), Providence. Mr. Mason (*Annals of Trinity Church*, p. 177), in a note upon Mr. Auchmuty, remarks, "After the death of his first wife, he married Henrietta Overing, his first cousin, daughter of John Henry [*sic*] Overing, of Newport." It is exceedingly improbable that Henrietta Overing was a second wife, and the entry of December 8, 1785, in the Trinity Church Register, almost certainly refers to her. The introduction of the name *Bruce*, after Henrietta, may be explained as a clerical error, occurring in the absence of a rector, or as an additional Christian name. The

name Bruce is not otherwise mentioned in the *Annals of Trinity Church*. Mr. Auchmuty's daughter, in a manuscript account of his family, speaking of her father's visit to England, during the Revolutionary War, relates: "Sometime afterwards he married Henrietta Overing, his second cousin.... My father, after his marriage, settled in Newport,"—giving no hint of a previous marriage. The Samuel O. Auchmuty, who was prominent in Trinity parish, in 1810-12, was doubtless a son of Robert N. Auchmuty. Portraits of Mr. Auchmuty and his wife are included in this work.

8 "*Henry John Overing, Esq.*"

Henry John Overing's father came to this country as the King's attorney-general for the province of Massachusetts, which office he held until his death, sometime before the Revolution, when it devolved, for a time, upon the elder Robert Auchmuty, impliedly his brother-in-law, as referred to above, in the text. Henry John Overing was prominent in Trinity parish, Newport, as early as 1762.

9 "*Sir Samuel.*"

Samuel Auchmuty, the day of whose birth, in 1758, was June 22nd, was remarkable, in youth, for his grave and studious habits, and was preparing to study for the profession of his father, when he heard the call to arms.

10 "*Mary Katharine Goddard.*"

Miss Goddard was in many respects a remarkable woman, inheriting some of the strong traits of the Updike family as well as those of her father. During the most trying and critical periods of the Revolution, she conducted the *Maryland Journal*, at Baltimore, and, whenever her brother was forced to leave that city by the demands of business elsewhere, or as a result of political hostility, she assumed the sole management of his affairs, conducting them with extraordinary judgement, energy, nerve, and good sense. She also performed the duties of postmistress at Baltimore, involving much difficulty and responsibility. When her brother returned

to Rhode Island to live, Miss Goddard did not accompany him, but kept a small bookshop in Baltimore until 1802, continuing also to possess a share in the *Journal*, after the major part of the family interest had been disposed of. She died August 12, 1816, at the age of eighty years.

311 "*William Goddard.*"

When young Goddard established the *Providence Gazette*, it was the custom for business houses to adopt some symbolic sign, and he characteristically selected for his own purpose Shakespeare's Head. As an evidence of his self-reliance and courage, it is recorded that, when he left Philadelphia to start a new journal in Baltimore, his whole capital consisted of a single guinea. The *Maryland Journal*, under William Goddard's management, was a success from the first number. But violent exceptions were taken, by the Whig Club of Baltimore, to certain anonymous articles inserted in it concerning the relations between Congress and the British government. The members of the club demanded the name of the author, and, upon Mr. Goddard's declining to reveal it, carried him by force to their rooms, there passing a resolution banishing him from the town after noon on the following day, under a severe penalty. He immediately repaired to Annapolis and memorialized the Legislature upon the subject, with the result that the Governor issued a proclamation in vigorous condemnation of the lawless procedure of the club. Mr. Goddard was an intimate friend of General Charles Lee, who gave him, by his will, a tract of land in Virginia. His portrait appears in this book.

312 "*Mr. John Carter.*"

At a later time Mr. Carter became a bookseller and publisher, in connection with William Wilkinson, copies of several books issued by them, such as Arnold's *Poems*, *The Elements of Morality*, and *The Looking-Glass for the Mind*, being still preserved. John Carter's daughter became the wife of Nicholas Brown, the philanthropist and patron of Brown University, and the mother of John

Carter Brown, the founder of the library of *Americana*, known by his name. Another daughter married John Updike.

313 "*Joseph Galloway.*"

Mr. Galloway was a lawyer, who was born in Maryland, about 1729, and died in England, August 29, 1803. He began practice in Philadelphia, where he acquired distinction in his profession. Benjamin Franklin was his intimate friend, and upon going to England entrusted him with the care of his most valuable papers. Joseph Galloway, although a Tory, permitted himself to be elected to the provincial Congress, with the purpose, it is believed, of influencing the body in favour of the King. Dr. Franklin visited him at his country-seat and besought him, unavailingly, to join the cause of Independence. Upon his retirement to England, in 1778, never to return, the Pennsylvania Assembly attainted Mr. Galloway of high treason and ordered his estate, amounting to £40,000, to be sold. He prepared several works of a religious nature or a political, such as *The Prophetic or Anticipated History of the Church of Rome* and *Historical and Political Reflections on the American Rebellion.*

313a "*Mr. Thomas Whaltur.*"

In the absence of any knowledge of a merchant of this name in Philadelphia, and the frequent recurrence of the name Thomas *Walter*, in American annals, it seems not unnatural to conclude that the latter form is the proper one to be assigned to Mr. Goddard's silent partner. Should that prove to be the case, the distinguished architect, Thomas U. Walter (born in Philadelphia, September 4, 1804), may well have been a grandson of the wealthy merchant.

314 "*The firm of Sarah Goddard & Co.*"

Sarah (Updike) Goddard was born at Cocumscussuc, and, together with her brother Daniel, received a careful education from Daniel Vernon, a tutor resident at her father's house. In her early years she spent some-

316 "*Abigail Angell.*"
Abigail Angell belonged to one of the oldest families of Rhode Island. Thomas Angell, her earliest American ancestor, arrived in Boston, in the ship *Lyon*, February 5, 1631, and accompanied Roger Williams to Providence earlier than July, 1736. He had three sons, John and James (who had large families), and Hope (who died young), besides five other daughters, all of whom had families.

317 "*The Honourable Francis Blake.*"
Mr. Blake was a prominent lawyer in Worcester and was the father of Commodore George Smith Blake, of the United States Navy, the superintendent of the Naval Academy at Annapolis, who, at the beginning of the Civil War, had charge of the removal of the school to Newport, Rhode Island.

318 "*The Rev. Dr. Calvin Park.*"
Calvin Park was born in Northbridge, Massachusetts, September 11, 1774, and died in Stoughton, in the same State, January 5, 1847. He graduated at Rhode Island College, now Brown University, in 1797, became a tutor in that institution in 1800, and was elected professor of languages in 1804. He was transferred to the chair of moral philosophy and metaphysics in 1811. In 1826, he became pastor of the Evangelical Congregational Church at Stoughton. His son, the Rev. Edwards Amasa Park, D.D., became distinguished as a theologian and writer.

319 "*The published writings of Mr. Goddard.*"
The works of Professor Goddard were brought out in 1870, in two volumes, edited by his son, Francis W. Goddard. The date of Mr. Goddard's death was February 16, 1846. The present chancellor of Brown University, Colonel William Goddard, is the eldest son of Professor William Giles Goddard. He graduated at Brown University in 1846, and, after studying law and travelling extensively, engaged in mercantile and manufactur-

ing pursuits. During the late Civil War he served upon the staff of General Burnside, and for gallant and meritorious action at Fredericksburg was brevetted colonel.

319 "*The degree of Doctor in Divinity.*"
The diploma of this degree will be found following Letter III, in *America Dissected* (Appendix A). It is noticeable that, whereas the rector of St. Paul's, previously to this sojourn abroad, during which he received his doctor's degree, had uniformly written his name, in the Parish Register, *M'Sparran*, he, as uniformly, after his return, used the fuller orthography, *MacSparran*. The latter form, except in the case of quotations involving the former, has been adopted in this work as the one meeting the final judgement and taste of its holder. In the only case in which the Doctor introduces his own name in his *Diary*, that is, in the account of the convention of June 12, 1745, at Newport, he styles himself *Dr. MacSparran*.

320 "*Mr. James H. Trumbull, of Stonington.*"
This eminent philologist and authority upon Indian languages (born December 20, 1821) has been styled the "most learned and acute bibliographer in America."

321 "*Ambrose Hilliard.*"
The Rhode Island Hilliard family originated in Little Compton with William Hilliard and his wife Deborah, who were married there in 1676. Their younger son, Jonathan, married Abigail Wilbor, in the same town, May 13, 1716, and removed to Stonington, Connecticut, apparently at once, inasmuch as the birth of no one of their children is recorded in Little Compton, although the early records of that town were kept with unusual thoroughness and care. Their youngest son, Ambrose, born February 6, 1731, appears to have been the person mentioned in the text. He lived for a time in North Kingstown, where, according to family tradition, he married Mary Grosse, although that surname does not occur in the records of that town or of South Kings-

town. (It is, however, found in Bristol about 1700.) The births of two daughters only of Ambrose and Mary Hilliard are recorded in North Kingstown, the date of the year, however, in each case having been destroyed by fire. It was, probably, soon after these two births, about 1753, that the family removed to Connecticut, as noted in the text. Family tradition gives them six sons, one of whom lived to manhood, and nine daughters. Captain Nathan Haley was the second son of the eldest of these daughters, she being, no doubt, one of the two born in North Kingstown.

322 "*Dr. Martial.*"

Antoine Michel Martial was a surgeon in the army of Napoleon, and accompanied him on his memorable march to Moscow and his disastrous retreat. He performed also three years of army duty in the Spanish peninsula. For his valuable professional services he received not only the badge of the Legion of Honor but also an especial mark of approval from the hands of the Emperor himself, in the form of a pair of gold-mounted cavalry pistols, still in the possession of his heirs. At a late period he retired from service and lived at Nantes, where, in 1836, he married Mrs. Sarah L. Holdredge, of Stonington, Connecticut, who was at that time making her home in the family of Captain Nathan Haley, being a daughter of his first cousin and the widow of his nephew, Captain Allen P. Holdredge. The eminent position of Dr. Martial admitted his wife to the society of the most distinguished personages of that remarkable period in France. On her arrival in the country, she found in operation the Revolution, which expelled Charles V from the throne and introduced Louis Philippe into his place. Before her departure Louis Napoleon, by another revolution, had displaced the Orleans king and established himself as emperor.

After the death of Dr. Martial, in 1848, his widow continued, for some time, to perform the duties of vice-consul of America at Nantes, he having held the office of American consul during his latter years. Even-

ually she returned to America
Bristol, Rhode Island, where
of her youth and where she r
in 1867, widely known and l
dame Martial," on account
France. She was succeeded i
substantial house, on High St
daughter, Mrs. Henry B. Noy
nin Nathan Haley, now (19
eighty.

323 "*The late Mr. Dixon.*"
Nathan Fellows Dixon, Uni
Rhode Island, was born in
December 13, 1774, and died
of Columbia, January 29, 184
Island College (now Brown U
settled in Rhode Island in 1
son, both bearing his name an
tor, in Westerly, have been r
the letter of Mr. Dixon, quot
following references to Thom
was a sojourner in Stonington.
Nathan Haley. They had bee
that intimacy conferred on Sto
wish. . . . He was a man of al
stature, easy of access and fre

324 "*The Rev. Jonathan Arnold.*"
While Mr. Arnold was in En
note that, on March 20, 17
son, of London, conveyed to
in trust for the Episcopal Chu
Christ Church, West Haven,
ven, the lands since constitu
Church, New Haven, which h
herited from his great-grandfa
one of the first settlers of N
was also constituted the attor
prosecute his claims to this
which had been illegally seize

New Haven. On his return to Connecticut, he met with difficulty and opposition, had his papers surreptitiously taken from him, and was denied access to the records, to procure other copies. In 1739, Mr. Arnold procured the building of a church in West Haven, which is still standing (1905), and has just been put in good repair, being regarded as the oldest house of worship, belonging to the Episcopal Church, in Connecticut. The statement that in 1739 he was lost on a voyage to England is modified by the fact that the records of the S. P. G. show that he was transferred to New York, on leaving Connecticut, and served as a missionary of the Society on Staten Island, from 1740 to 1744, when he resigned. One of the places where he officiated while in Connecticut was Milford.

325 "*Mr. John Gardiner of Boston-Neck.*"
John Gardiner was a brother of Mrs. MacSparran and a son of William[202] and Abigail[203] Gardiner. He is referred to also in Notes 205, 209, and 210, as well as in the parts of the text to which they relate.

326 "*Thomas and Mary Coddington.*"
Thomas, son of the first Governor William Coddington, married, first, Priscilla Jefferay, and had, by her, two sons, of whom the elder was William (born in 1684, died in 1689), and the younger was Thomas, who also died young.

The second wife of Thomas, to whom he was married January 22, 1690 (see Austin, p. 278), or November 22, 1689 (according to Dr. Turner), was Mary Howard, who also had a son William (born 1691), but this William, too, is said, by Austin (*Genealogical Dictionary of Rhode Island*, under "Coddington"), to have died young, and Dr. Henry E. Turner, in his *Rhode Island Historical Tract, William Coddington*, gives another parentage to Colonel William Coddington. It is, therefore, probable that the statement of the text that he was a son of Thomas Coddington is an inadvertence. The descendants of Thomas cannot be traced beyond the first generation.

327 "*Governor William Coddingto*
The first William Coddington, ir
in 1601, in Boston, Lincolnshir
in Newport, Rhode Island, in 16
Mary Mosely, he had two children
By his second wife, Mary, he h
of whom appear to have died you
His third wife was Anne Brinle
who first came to Newport in 1
eight children, of whom the first,
second Governor Coddington and
the second, Nathaniel, born at Nev
was the father of Colonel Willia
tioned in the text. Nathaniel is k
Major. He married Susanna Hutc
Edward and a granddaughter of
Hutchinson. Major Coddington di
Among the remaining children of
ton was Thomas, mentioned in tl
The only descendants of the fir
Coddington, remaining in Newpor
of any now living, were the proge
Edward Coddington, sons of Natl
son of Nathaniel (born 1653), a so
liam. The *name* is said to be no l
port, although there are a few desce
female lines. (Dr. Henry E. Turne
torical Tract, *William Coddington*

328 "*Dr. John Clarke.*"
John Clarke, physician, one of th
Island, a religious teacher and a l
the Colony, was born in Suffolk,
1609, and died in Newport, April 2
ing with the Puritans, he arrived ir
ber, 1637, but finding the authorit
erant, repaired, with William Cod
panions, to the island of Aquidnec
England on the business of the (
a work entitled *Ill News from Neu*

rative of New England's Persecution. In 1663, Dr. Clarke obtained from the King a charter, with provisions of hitherto unequalled liberality, guaranteeing to the Colony entire religious freedom. He has been styled the "Father of Rhode Island."

329 "*Comfort Arnold.*"

Benedict Arnold, son of Governor Benedict Arnold, had both a daughter Comfort (born 1695) and a daughter Content (born 1681). But it is now ascertained that the latter was the first wife of Colonel William Coddington, to whom he was married November 12, 1700. Comfort would have been, at that date, only five years old. Content was not, however, the eldest daughter of Benedict, Godsgift and Mary being older. (Austin's *Genealogical Dictionary of Rhode Island*, pp. 243, 279.)

330 "*The Rev. John Callender.*"

John Callender was born in Boston, in 1706, and died in Newport, in 1748. In 1731, he was settled over the First Baptist Church, in the latter town. For over a century the only history of Rhode Island was his address, alluded to in the text and entitled *An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island to the end of the First Century.*

331 "*Colonel Malbone.*"

"Godfrey Mallbone (or Malbone) was a native of Princess Anne County, Virginia. He came to Newport about 1700, and here settled. The tradition is that he had a strong desire to follow the sea and, to this end, bound himself to some captain. While serving out his time, he came into possession of a valuable estate in Virginia, which enabled him to shape his own course. Here he became eminent as a merchant, and was active in fitting out privateers in the French and Spanish wars. At the request of Governor Shirley, he was commissioned to raise a regiment of three hundred and fifty men in Rhode Island, to join the expedition against Louisburg. In 1766, Colonel Malbone's beautiful country-seat was

destroyed by fire. He died February 22, 1768, and was buried under Trinity Church." (Mason's *Annals of Trinity Church, Newport*, pp. 54, 55.)

332 "*Colonel William Coddington.*"

Although for many years it appears to have been believed and is so stated in the *Annals of Trinity Church, Newport*, as well as here, that Colonel Coddington was one of the victims of the gunpowder explosion of September, 1744, alluded to in the text, it is now fully proved that such was not the case, but that it was undoubtedly his younger brother, Nathaniel, who was thus mortally wounded. Dr. MacSparran, a contemporary witness, intimately associated with several of the victims of the accident, and present at the funeral of at least one of them, remarks, in an entry of Thursday, September 27, 1744, in his *Diary*, "Heard that Nath: Coddington is past Recovery," and in another, on October 2nd, of the same year, "Proceeded to Newport and attended Mr. John Gidley's funeral, the fourth and last of ye four Persons blown up with Gunpowder," while, on Tuesday, October 9th, he adds, "Preached at Conanicut. My Discourse turned chiefly on ye Accident of blowing up y^t happened to Sueton Grant, Nathl Coddington, Jno Gidley and one Mr. Taylor, y^t are all dead." Further than this, the records of Trinity Church, Newport, show that William Coddington was elected a vestryman, April 11, 1748, four years after the accident (the same being expressly called "*Colonel* William Coddington," at a meeting of the vestry in 1750), and that he continued a member of the body until 1755, when, on October 13th, it is recorded that "Jonathan Thurston was chosen one of the Vestry, in the room of Wm Coddington deceased."

On October 28, 1751, seven years after the accident, Dr. MacSparran also shows that Mr. Coddington was still alive, by remarking, in his *Diary*, "I p^d ... £2 to Col. Coddington for 1 lb Pepper and 1 lb of Salt Petre." The error, as to his being involved in the casualty, is sufficiently accounted for by the absence

of a Christian name in previous narratives of the occurrence, combined with the greater prominence of William, as the elder brother. If the epitaph of John Gidley, given above, in the text, under an entry of September 17, 1726, is correct, the gunpowder accident must have occurred on September 19, 1744, rather than September 17th, as stated in the text.

333 "*Mr. Sueton Grant.*"

Sueton Grant was a personal friend of Dean Berkeley and an associate with him in the formation of the Philosophical Society of Newport, afterwards developed into the Redwood Library. The wife of Sueton Grant was named Temperance, and died on Long Island, in October, 1774, having gone thither to be inoculated for the small-pox. Their daughter Jane became Mrs. John Powell and thus, it is said, but somewhat doubtfully, the daughter-in-law of Adam Powell, a warden of Trinity Church. (Mason's *Annals of Trinity Church, Newport*, p. 113). Mary, another daughter of Sueton and Temperance Grant and the widow of Andrew Heatly, married Major John Bell, a British officer, and died in England, in 1781.

334 "*Mistress Hester Powel.*"

Mrs. Powell was a daughter of Gabriel Bernon and the widow of Adam Powell,[59] of Newport, to whom she had been married in 1713. After Mr. Powell's wardenship of Trinity Church, in 1721 and 1722, his name seems to have disappeared from the records. He died December 24, 1725. Mrs. Powell was living in Narragansett, a half mile west of Charles Allen's store (on a farm,[258] since belonging to Peter B. Phillips), in 1733, when her daughter Elizabeth[257] was married to the Rev. Samuel Seabury. The Powells were decided Church people, and the reason of Esther's being married, as recorded in the text, by Dr. Torrey, a Congregationalist, does not appear. It is noticeable, however, that, from September, 1738, to April, 1739, no public acts of Dr. MacSparran are recorded in the Register. Mrs. Powell was born in 1677, and died at the age of sixty-nine.

Mrs. Francis Carpenter (Est
an instance of the shrewdness
Powell. On making a journey
took with him, as a servant,
teen or twenty years of age,
those places, Peter went into
some witches were on trial, a
house where his master board
very ill and fell down, apparen
The people of the house gave
he had been bewitched. Mr. P
attentively, declared that nobo
Peter and that he would himsel
cordingly he applied his horse
effect that he gladly returned
cured.

335 "*The family of Helme.*"
The first of this name, know
Christopher Helme, of whom
a sergeant and a member of a
and 1648, in Warwick. He d
four sons, of whom the young
being a resident of Kingstown.
of whom the second, Elizabet
zard, grandson of the origina
the fifth, Rouse Helme, junio
became prominent, in the Col
ant, Clerk of the Assembly, an
Court, for over twenty years. H
daughter of Nathaniel and Sara
twelve children, all of them son
child of Rouse and Sarah Helm
in the text), born May 7, 171
Esther Powell, twelve childre
and one daughter, Esther (wh
Carpenter, the mother of Wil
their mother, upon her death in
sons died unmarried,—Powell,
and Nathaniel. The other two,

in Kingston in the early part of the nineteenth century, James, at least, having had a large family. James Helme, senior, died May 19, 1777.

336 "*Until* 1775."
The *Rhode Island Manual*, 1887-8, indicates that James Helme was chief justice from June, 1767, to May, 1768, and from June, 1769, to June, 1770. He does not appear to have been upon the bench, in either capacity, as chief or associate, from May, 1768, to June, 1769. From June, 1770, to May, 1774, he served as an associate justice, when his connection with the supreme court appears to have ceased. His commission as a "Special Justice of the Superior Court of Assize and General Gaol Delivery" (as the "Supreme Judicial Court of Rhode Island" was styled, previously to 1798), signed by Governor Stephen Hopkins, is in the Updike Collection of Autographs, in the Providence Public Library. In an interesting letter of George Rome, under the date of December 22, 1767 (printed below, in connection with an entry of September 16, 1770), after speaking of "the iniquitous course of their courts of justice in this colony," Mr. Rome makes an exception in favour of "James Helme, Esquire, who was chosen Chief Justice by the General Assembly at last election."

337 "*Matthew Robinson, Esq.*"
An account of Mr. Robinson will be found below, under an entry of August 24, 1760. In the letter of James Helme to Mrs. Seabury, introduced under the entry of May 27, 1733, Mr. Helme refers to the second of his seven sons, who "lives with Mr. Robinson, an Attorney at Law." That son, Rouse, was then twenty years of age.

338 "*The appalling ravages of the small-pox.*"
Such was the violence of the outbreak of small-pox, in the Colony of Rhode Island, in the early spring of 1740, after an exemption from the disease of about twenty years, that a quarantine-house was built on

Dutch Island, and relief had to be afforded to the towns of Jamestown and Portsmouth, for their care of those affected.

339 "*A war with Spain.*"
As early as the summer of 1739, the affairs of Spain were hurrying that power into a conflict with Great Britain. The war was, ostensibly, to be a struggle for the freedom of the British flag against the arrogant pretensions of Spain, but, in reality, a matter of commercial rivalry. At the outset, Godfrey Malbone, John Brown, and George Wanton, all of Newport, fitted out an armed ship to protect their commerce, although the formal declaration of war was delayed until the latter part of the following winter. Then the Colony was immediately placed upon a war establishment. Seven watch-towers were erected along the coast, in which the towns, where they stood, were to keep constant guard. (Arnold's *History of Rhode Island*, ii. 122-5.)

340 "*An informal one with France.*"
At the time of the Doctor's sermon, France was preparing to ally herself with Spain, further measures being thus required for the defence of the Colony. Later she formally declared war against England.

341 "*Probably the only one extant.*"
A copy of this sermon exists in the *John Carter Brown Library*, at Providence. It is entitled: *A / Sermon / Preached / at / Narragansett / March 15th A.D. 1740-1, / By James MacSparran, D.D. / Newport: / Printed by the Widow Franklin under the Town School-Houses, 1741.*

Other sermons, in manuscript, of Dr. MacSparran, in the collection of Mr. Daniel Berkeley Updike, are:

1. On St. Matthew xxii. 37, 38. Narragansett, July 17, 1726.

2. On Jeremiah xvii. 9. Narragansett, January 19, 1730.

3. On 2 Thessalonians iii. 2. Narragansett, October 6, 1734.

4. On Ephesians vi. 11. (Undated, but after 1736, because signed *Mac*Sparran.)

5. On St. Matthew xxii. 29. Narragansett and Coeset. (Undated.)

6. On Proverbs xvii. 17. Narragansett, June 26, 1743.

7. On St. Luke ii. 1-7. Christmas, 1748. (Repeated Christmas, 1756.)

There is also a collection of Dr. MacSparran's sermons in the Registry of the Diocese of Rhode Island, the most notable among them being a discourse preached, in 1751, at the court on Tower Hill, before Thomas Carter, a criminal condemned to die for murder and soon after *hanged in irons*, from St. Matthew v. 21, "Ye have heard that it was said by them of old time, *Thou shalt not kill.*" Carter's dying "Confession," with interlinear passages in Dr. MacSparran's handwriting, is in the Updike Collection of Autographs in the Public Library, Providence.

342 "*James Logan's letter.*"

The statesman, James Logan, was deeply interested in science and especially in natural history, Linnaeus having named a class of plants in his honour. He was born in Ireland, in 1674, and died near Germantown, Pennsylvania, October 31, 1751. At the age of twenty-five, he arrived in Philadelphia, as the secretary of William Penn. After holding many positions of trust, he became mayor of Philadelphia in 1723, was chief justice of the supreme court from 1731 to 1739, and acted, for two years of that period, as governor of the Colony. For the last dozen years of his life, he lived in retirement, at his country-seat, "Stenton" (now included in Philadelphia), and devoted his leisure to science and literature. It was during this time that Judge Logan wrote the letter here cited. He left a large number of valuable works of his own composition, and gave his ample library (almost exhaustive in the department of the classics) to the city of Philadelphia.

343 "*Kalm.*"

Allusion is, probably, here made to *A Voyage to North*

America, an account of the soils and the natural curiosities of this country, published by the eminent botanist, Peter Kalm, in Sweden, 1753 to 1761. The American laurel was named *Kalmia* in his honour. As Kalm did not reach America until 1748, his evidence as to the cold winter of 1740-41 could not, of course, be founded upon his own observation.

344 "*Henry Bull, Esquire.*"

Some account of Major Henry Bull, the author of this letter to the *Republican*, has been already given in Note 284. The first bearer of that name, in Rhode Island, was born in 1610. After holding many positions of responsibility, he became governor of the Colony in 1685, 1686, and 1690. Jireh Bull (the son of the first Henry), born September, 1638, early bought five hundred acres of land in Pettaquamscutt and removed to Kingstown in 1669. At the time of King Philip's War, Roger Williams wrote to John Winthrop, from Richard Smith's house, in Narragansett, "Just now comes in Sam Dier in a catch from Newport, to fetch over Jireh Bull's wife and children and others of Pettaquamscutt," and, a few months later, Hubbard remarks, "Captain Prentice, with his troop, being sent to Pettaquamscutt, returned with the sad news of burning of Jerry Bull's Garrison house and killing of ten Englishmen and five women and children." Jireh Bull must have had some interest in the Church of England, inasmuch as, in 1738, Henry Gardiner deposed, in connection with the "Church land" controversy, that, in 1683, "he [Jireh Bull] had services held, at his house on Pettaquamscutt Hill, by the Rev. Mr. Spear, minister of that Church."

The most distinguished member of this family was Henry Bull, attorney-general of Rhode Island, in 1721. He was born November 23, 1687, and died December 24, 1771. There is a discrepancy as to the relationship of Attorney-General Henry Bull to the original bearer of the name, some authorities making him a grandson and others a great-grandson and a grandson of the first Jireh. The latter conclusion appears to be the better

founded. Henry Bull's father having died when he was but about four years of age, he was early put to the carpenter's trade, and himself built the house in which he lived the remainder of his life. He was a handsome man and celebrated for his talents and wit. He used to relate that, when he made up his mind to practise law, he went into the garden and selected five cabbages in one row to represent judges, and twelve others in another for jurors, and proceeded to address them in their new capacities. When he at length entered the court-house and began the duties of an actual advocate, he declared that he found the same cabbages there which he had left in the garden, "five in one row and twelve in the other."

345 "*Governor William Greene, of Warwick.*"
William Greene served as colonial governor of Rhode Island for eleven years out of the fifteen between 1743 and 1758, dying in office. His son William was governor from 1778 to 1786. His grandson, Ray Greene, was United States Senator from 1797 to 1801, when he resigned. His great-grandson, William Greene, was lieutenant-governor of Rhode Island from 1866 to 1868. A daughter of the second Governor William Greene married Samuel Ward, a son of Governor Samuel Ward, Richard D. Ward being thus descended from both governors.

346 "*The ferry boat passed to Fox Hill.*"
Fox Hill is the eminence now (1906) being fortified by the government, at the northwest angle of Beaver Head, on Conanicut Island, nearly south of Dutch Island. Usually the boats of the South Ferry landed three-quarters of a mile farther east, at the head of a little bay, at that time closed by ice. The South Ferry was almost the only means of communication, at that period, between southern Rhode Island and Newport.

347 "*A letter to Henry Cary.*"
The quotation of the text will be found in *America Dissected*, Letter I (near its close), Appendix A.

348 "*The same winter.*"
It appears that there must have
ceptionally severe winter at al
ferred to. Daniel Howland, of
begun A. D. 1740, records: "I
first of January following, the
upon another, without a thaw
was so froase the said winter,
the Ice. . . . February the 25th
came from Freetown to commo
acrofs the Bay. Sometime the
was measured up against Fall R
inches thick and about Slade's F
April 23rd I went to Newport a
was a snow bank for Rods to
Deep. June 2nd the Ice thaw
Well. . . . June the 10th, at t
Freeborn, We the guests Dran
The like Never known in the
Governor Arnold relates co
1779-80: "So intense was th
tire bay was frozen over, for si
tended out to sea, as far as the
sold for twenty dollars a cord."
ii. 452.)

349 "*Doctor MacSparran catech*
The Doctor's concern for the
slaves in his parish was one o
istics of his ministry. Of many
affection and even esteem, erri
a considerable part. More than
mentions by name, of whom B
Harry, Jane, Maroca, Moll, Ph
ney, 2nd, appear to have been
lower part of the old Narragan
lifted into ridges and mounds by
the slaves of the parish, only an
livion which, in a few generati
over the mossy and broken stone

ing-places of their masters and mistresses above.

The Rev. James Honyman, rector of Trinity Church, Newport, bears cheerful testimony to the faithfulness of his brother on the mainland, in this department, in a letter of June 13, 1743, to the Society. After blessing God for the flourishing condition of his own church, with its large white congregation and its hundred negroes, he goes on to speak of the seventy negroes and Indians and numerous congregation of "our own people," filling the neighbouring church of Narragansett, under the care and administration of the Rev. Dr. MacSparran.

350 "*Rowland Robinson.*"

A notice of Mr. Robinson will be found at the beginning of the next chapter, under an entry from the Parish Register, of December 31, 1741.

351 "*Colonel Thomas Hazard.*"

Colonel Thomas Hazard, previously known as Captain Thomas Hazard, will be found referred to below, under entries of November 18, 1750, November 7, 1752, and March 5, 1761 (Vol. i. pp. 263, 281; ii. p. 17).

352 "*The Society for the Propagation of the Gospel.*"

The fact that the conversion of Indians and negroes formed a prominent branch of the Society's operations is shown not only by the distribution of Bishop Fleetwood's sermon and Bishop Gibson's letter, but by that of two other addresses upon the subject by the Bishop of London and a similar essay by the Bishop of Sodor and Man. Bishop Secker (afterwards Archbishop) testifies, in 1741, "In less than forty years great multitudes, upon the whole, of negroes and Indians have been brought over to the Christian faith." The work of this character, under the auspices of the Society, in New York city, is alluded to in Note 297.

353 "*Dr. Fleetwood.*"

William Fleetwood was, probably, the most eloquent preacher of his time. He was born in 1656 and died

in 1723. He became Bishop of St. Asaph in 1707 and Bishop of Ely in 1714. He wrote an *Essay on Miracles* and *Five Sermons*.

54 "*Smibert.*"

John Smibert, painter, was born in Edinburgh about 1684, and died in Boston, in 1751. In 1729, he accompanied Dean Berkeley to this country, arriving in Newport. The best portraits we have of many eminent people of that day are by him. His first essay in colours is said to have been the portrait of a young negro, brought from Martinique to Scotland. He is believed to have passed some time in Italy and then to have painted a number of portraits in London. There is in existence a list of thirty-five portraits painted by him in America, mostly in and around Boston, among them those of Chief Justice Lynde, of Salem, and Chief Justice Sewall, of Boston. Smibert married, in Boston, July 30, 1730, Mary Williams, whose portrait is owned by the Massachusetts Historical Society. They had four sons, — Allison, William, John, and Nathaniel. Smibert is believed to have been an instructor of John Singleton Copley. He acquired some property, his estate amounting to £1400 sterling. A further notice of Smibert will be found in *America Dissected*, Letter I, Appendix A.

55 "*Major Mason, of Connecticut.*"

Major John Mason was born in England, in 1600, and died in Norwich, Connecticut, in 1672. He came to Dorchester, Massachusetts, about 1630, and removed thence to Connecticut in 1635, helping to found the town of Windsor. He became famous for his successful encounters with the Pequots and accomplishment of their final annihilation, securing a peace with the Indians, which endured for forty years. For more than thirty years he was major of the colonial forces and, from 1660 to 1670, deputy governor of Connecticut.

56 "*Mr. Isaac P. Hazard.*"

Isaac Peace Hazard, the eldest child of Rowland and Mary (Peace) Hazard, was born in South Kingstown,

October 3, 1794, and died March 2, 1879. The greater part of his life was spent as a successful manufacturer at Peacedale, Rhode Island, but his closing years were passed at Newport. Thomas Robinson Hazard ("Shepherd Tom"), Rowland Gibson Hazard, and Joseph Peace Hazard were his brothers.

357 "*Robert Hazard.*"

Robert, eldest son of "Old Thomas Hazard," was born May 23, 1689, and died May 20, 1762. Of him, Mrs. Robinson (*The Hazard Family of Rhode Island*, pp. 18, 19) remarks: "Like nearly all the Hazard family of this generation, he was a large landholder, although not large in proportion to the landholders of the preceding generation, whose estates numbered thousands instead of hundreds of acres.... In 1721, he was given, by his father, one hundred and fifty acres on Tower Hill.... It was afterwards given by Robert to his son Thomas, called 'College Tom.'... In 1739, he received from his father, by deed, two hundred acres of his Boston Neck land. This Robert gave to his sons, Richard and Jonathan, by will.... Also to Jonathan and Richard was given a farm of three hundred acres, near Worden's Pond,—land inherited from his father as residuary legatee. His father bought this land, in 1710, of Samuel Sewall." As to the statement in the text, that Robert Hazard's farm extended "to the south end of Boston Neck," see Thomas R. Hazard's *Recollections of Olden Times*, p. 184. The greater portion of his land he obtained by purchase.

358 "*Governor William Robinson.*[824]"

William Robinson was elected deputy governor of Rhode Island in 1745 and 1747. It is not now probably practicable to fill the blank left by Mr. Updike, sixty years ago, as to the number of acres owned by him. Governor William Robinson's son Thomas (born 1730, died 1817) married, in 1752, Sarah Richardson, a granddaughter of Joseph Wanton, of Tiverton, son of the first Edward. Thomas's son, William T. Robinson[825] (born 1754), married, in 1779, Sarah, daughter

360 "*Colonel Champlin.*"

Colonel Christopher Champlin, of Charlestown, was born November 30, 1707, in that part of Westerly which, in 1738, was incorporated as Charlestown, being the eldest son of Christopher, junior, and Elizabeth (Denison) Champlin, a grandson of Christopher Champlin, senior, and a great-grandson of Jeffery Champlin, the original bearer of the name in Rhode Island.

His marriage to Hannah Hill, by Dr. MacSparran, is recorded, in the text above, in an entry of April 22, 1730. Upon the death of his father, in 1734, Christopher, at the age of twenty-six, entered upon the possession of his estate, the land having been bought of "Sachem Ninecroft." Dr. MacSparran, in his *Diary*, records visiting at Colonel Champlin's and preaching in his house, in August, 1745. He was one of the trustees to whom forty acres of land were conveyed, by King George Ninigret, for the use of the Society for the Propagation of the Gospel. An account of his eldest son, Christopher Champlin, of Newport, will be found above, in Note 169.

361 "*Mr. Sewall.*"

Samuel Sewall, son of Judge Samuel Sewall, of Boston, inherited, through his mother, the Narragansett lands of his grandfather, John Hull. (See Note 96.)

362 "*After he partially retired from his extensive farming operations.*"

The will of Robert Hazard, father of "College Tom" Hazard and great-grandfather of Isaac Peace Hazard, made March 11, 1762, shows somewhat the extent of his estate, at the time of his decease, which occurred a few weeks afterwards. It is partially as follows:

"Item, I give to my beloved wife *Sarah*, my Mulatto woman called *Lydia*, also four cows, such as she shall choose, . . . also a black mare, called her mare, also sixty pounds of sheep wool to be delivered to her yearly, . . . also one equal share of my Puter, Brass, Iron and wooden vessels; also two of my feather beds; . . . also

one room in my Mansion l
choose, together with a privil
Cheese House and well; al
yearly; . . . also three barrel
her yearly; . . . also one of
one salt spoon, also three silv
two other spoons, as she shal
dred weight of good Pork to l
. . . also two hundred weigh
vided in the same manner; a
dian Corn, . . . also two hu
also the use of the improveme
also the keeping of her mare
of credit old Tenor to her pa
mas [worth $9.00]. Also th
Newport; also one equal hal
also my cupboard, desks, che
all. All above bequests to b
Dower and power of thirds. I
Sarah, one equal half part of
Wooden Vessels, also one si
gest spoons and five other sp
after her mother's choice, al
also one bay mare coming fo
half of my tables, chairs et
Bell or Isabel; also privilege
House with her mother unti
thousand pounds in Bills of
[$150.00], . . . also of my cu
y^e one half part of them. Ite
Mary Champlin five hundred
ver salt spoon, and one of n
other silver spoons.

"Item; I give to my son, S
land, containing one hundre
other tract of land with dwell
all right in *Sege Island*, also c
in *Susquehanna Purchase*, . . .
and *Cedar* swamp.

"Item; I give to my son *Jo*

my Mansion House and the buildings . . . also tract of land lying west of *Worden's Pond*, . . . also one-third right in *Susquehannah Purchase*. . . .

"Item; I give to son *Richard* a tract of land with dwelling house, . . . also one half part of land at ye westward of Worden's Pond . . . Item; son *Jonathan*, my mulatto man *Newport*, . . . also mulatto boy called *Dick*. Item: . . . To wife *Sarah*, negro child, *Phyllis*. Item: . . . To daughter *Sarah*, negro child *Phebe*."

It is noticeable that only six slaves appear to be mentioned in the will.

363 "*N. Hazard*."

In the indefiniteness of the initial, "N. Hazard" must be supposed to be the earliest known possessor of that name, Nicholas (or Nichols) Hazard, who was born August 12, 1741. He was the second son of Fones Hazard, and Miriam Easton, who were first cousins and grandchildren of "Old Thomas Hazard." Nicholas Hazard married Mary Dulucina, January, 1763. "Fones Hazard, Mariner," received, by the will of his grandfather Thomas Hazard, one of the greatest landholders of Narragansett, four hundred and sixty-six acres in "Matoonuck," west of Point Judith Pond. (*The Hazard Family of Rhode Island*, p. 36. Compare p. 9.) As the second of only three children, it is likely that Nicholas received some of this land and might thus have been brought into the vicinity of the Charlestown Champlin estate, which he is here represented as improving.

364 "*The wife of Richard Smith*."

This appears to be a family tradition, referring to Mrs. Richard Smith, *senior*.[10] It is, probably, the only existing evidence of the fact that she accompanied her husband from Gloucestershire to America, her four or five children seeming to have all been born several years previously, and no mention being extant of her in New Amsterdam or Narragansett. Her name not occurring in her husband's will, she must certainly have died before July 14, 1664. Not only is her family name unknown but even her Christian name.

Joshua Babcock.
(Blackburn)

[redacted]

365 "*Dr. Babcock, in Westerly.*"
Joshua Babcock is said to ha
of the town of Westerly to p
its borders. He was distinguish
and correspondent of Benjami
ing contemporaries, the philosop
1700 and the physician in 170
was Captain James Babcock, ju
whose grave-stone is the somew
"In memory of Capt. James B
ary ye 1st 1736 7, In y^e—year
in his life of extreme charity a
wholly silent therein, in his deat
ated at Yale College, and stud
and England. From 1747 to 174
justice, upon the supreme bench
in 1749-51 and 1763-4 as chie
years, he represented his town i
and served as the first postmast
an ardent patriot at the time of
tertained General Washington
major-general of the militia of
For the last nine years of his li
fellow of Brown University. D
son, of medium size, light and a
seventy-five years of age, to m
age of a young man. His man
life was an example of the predo
scholarly habits were shown in
Greek Testament at his family
first children, log slater, and judge
For a fuller account of Dr. Ba
of December, 1765 (Vol. ii. p.

366 "*The landed aristocracy.*"
Dr. Edward Channing, in 1886
upon "The Narragansett Plante
Hopkins University Studies in Hi
ency, an extract from which is
"In the southern corner of R

in the middle of the eighteenth century a race of large land-owners who have been called the Narragansett Planters. Unlike the other New England aristocrats of their time these people derived their wealth from the soil and not from success in mercantile adventures. They formed a landed aristocracy to as great an extent as did [the inhabitants?] of the southern colonies. Nevertheless, these Narragansett magnates were not planters in the usual and commonly accepted meaning of the word. It is true enough that they lived on large isolated farms surrounded by all the pomp and apparent prosperity that a horde of slaves could supply. But, if one looks under the surface, he will find that the routine of their daily lives was entirely unlike that of the Virginia planters. The Narragansetters' wealth was derived not so much from the cultivation of any great staple like tobacco or cotton as from the product of their dairies, their flocks of sheep, and their droves of splendid horses, the once famous Narragansett pacers. In fine they were large—large for the place and epoch—stock farmers and dairymen.

"Narragansett society was unlike that of the rest of New England. It was an anomaly in the institutional history of Rhode Island. Indeed, many writers have questioned its existence, and it must be admitted that a descendant of one of the Narragansett farmers, or planters if you will, was not overstating the fact when he asserted that much of what has been written about his ancestors possesses 'a Munchausen flavour.' But there was a foundation of a state of society as depicted by Updike and Judge Potter, and the present paper is an attempt to show what that foundation was. . . .

"It has been claimed that the progenitors of the Narragansett farmers were superior in birth and breeding to the other New England colonists, and that to this the aristocratic frame of Narragansett society is due. I do not find this to have been the case. Nor do I believe the settlers of this particular portion of Rhode Island to have been one whit better born or bred than

the founders of other Rhode Island, Massachusetts or Connecticut towns. . . .

"The later leaders of Narragansett society were, for the most part, well-educated men. The Updikes, who inherited the Smith property, enjoyed the teachings of the best tutors,—men like Checkley, the editor of an edition of Leslie's *Easy Method with the Deists* [John Checkley, *junior*, was doubtless the tutor of the Updikes], and Daniel Vernon, an Englishman who was learned in the languages. MacSparran, Fayerweather and Robinson are said to have possessed large collections of books; and we know that Colonel Updike, who lived in the middle of the last century, had a library so full of treasures that it could have been surpassed by few private libraries of colonial Rhode Island. This refinement, however, belongs to the best period of Narragansett social life. It was a result of a peculiar social development and not a cause of that development."

367 "*Charles Thomson, Governor McKean, and George Read.*"

Charles Thomson was born in Ireland, in 1729, and died in Pennsylvania, in 1824. He was one of the first to take his stand with the colonists in America, and soon became known as a sincere patriot. When the Delawares adopted him into their nation, in 1756, they called him, in their tongue, "man of truth," and it was common to remark, concerning a statement, that it was "as true as if Charles Thomson's name were to it."

Thomas McKean, signer of the Declaration of Independence, was born in New London, Pennsylvania, in 1734, and died in Philadelphia, in 1817, both of his parents being Irish. He was Chief Justice of Pennsylvania, from 1777 to 1799, President of Congress in 1781, and Governor of Pennsylvania from 1799 to 1808.

George Read was born in Maryland, in 1733, and died in Delaware, in 1798. His father was born in Ireland, of an English family. Mr. Read was a signer of the Declaration of Independence, United States Senator from 1789 to 1793, and Chief Justice of Delaware.

In every capacity he commanded the confidence of his fellow-men.

368 "*Allison, an Irish clergyman.*"

The Rev. Francis Allison was a celebrated Irish teacher of those days, having schools, successively, at New London, Pennsylvania, and New Castle, Delaware. The connection of all the three pupils mentioned above with Ireland accounts for their relegation to the charge of Mr. Allison. It is not known that there was any relationship between Francis Allison and the Rev. Dr. Burgiss Allison (Note 176), but the marked interest of both in classical schools for young people and their identification with the same section of the country seem to suggest a common family as well as a common name.

369 "*Thomas Clap.*"

The Rev. Thomas Clap was third in descent from the original emigrant of the same name, in 1630. He was born in Scituate, Massachusetts, in 1703, and died in New Haven, in 1767. He was inducted into the office of *rector* (afterwards president) of Yale College in 1740. The exact circumstances under which he received instruction from Dr. MacSparran are not known, the fact resting upon a remark of the Doctor in a letter to Colonel Henry Cary. (*America Dissected*, Letter I, Appendix A.) As all records agree that Mr. Clap graduated at Harvard College in 1722, and Mr. MacSparran did not arrive in Narragansett until April 28, 1721, it is evident that it could not have been in Kingstown that the instruction took place. As, however, MacSparran originally reached Boston in June, 1718, and as it is recorded that he soon after tarried for some time at Plymouth and *its vicinity*, Scituate being only about a dozen miles away, it is highly probable that it was at this period that he acted as tutor for young Clap, then fifteen years of age and on the eve of entering college at Cambridge. The Puritan associations of the youth render it more likely, too, that he would have been subjected to the tutorage of Mr. MacSparran, at that date, when he was a Presbyterian licentiate, than, as has been heretofore

Brown added an integrity so stern and uncompromising that he could never suffer dishonesty to pass unrebuked. He took an early and active part in the struggles of his country for independence, and had command of the local militia, being often called, by the beacon-fires, to the defence of the exposed sea-shore of his town. He left six sons, of whom Captain Silas, the third, mentioned in the text just after his father, was, for many years, town clerk of South Kingstown. Colonel Brown was a devoted adherent of the Episcopal Church, having had all his children baptized in it.

372 "*Doctor MacSparran, Mr. Fayerweather, Colonel Updike, and Matthew Robinson.*"

Of Dr. MacSparran's books, two folio volumes remain, in the possession of a clergyman in the vicinity of his residence, viz.: *An Exposition of the Creed. By John, Lord Bishop of Chester. London: Printed by W. Bowyer.* MDCCXV; and *A Paraphrase and Commentary on the New Testament. By Daniel Whitby, D.D. Vol. I. London: Printed by T. Wood and T. Sharpe. 1718.* Each contains a printed book-plate, with "James McSparran, His Book" upon it, as well as autographs of the Doctor, "Ja^s McSparran, ejus Liber." The form *McSparran* indicates that the volumes were in his possession previously to 1737, when he changed to that of *MacSparran.*

Mr. Fayerweather bequeathed his library to King's College, New York, but, owing to negligence, it was sold and lost, except a few volumes, said to have been in the possession of the Church in Narragansett.

Much of Colonel Updike's library is still owned by various branches of his descendants. Among the titles, which would fill a volume, some fifty are given in Note 184.

Matthew Robinson's library, said to be the largest possessed by any individual in Rhode Island, in his day, was sold at auction after his death and irretrievably scattered.

373 "*Colonel Harry Babcock.*"

A full account of Harry Babcock, the eldest son of Dr.

Joshua Babcock,[385] of Westerly, will be found under an entry of December, 1765. An undated manuscript note, introducing an unknown Dr. Gardiner to Mr. Lodowick Updike and signed H. Babcock, still extant, bears evidence of having been written by Colonel Babcock. If so, its date must be from 1769 to 1776. It is as follows:

Permit me to introduce to your acquaintance Dr. Gardiner, a young Gentleman of Education of Family and very genteel Fortune. He is on a visit to Mr. Howel, a persecuted man, exceedingly injured by that whining, canting, praying, hypocritical Wretch, Govr Trumble.

I have the Honour to be with great Esteem
Your most obed't Serv't,
H. Babcock

My comp^s to your good Lady & your very deserving Son & Family.

The Babcock family mansion stood one mile east of Pawcatuck village in Westerly. Adam, Paul, and Luke Babcock[386] were younger brothers of Harry.

374 "*Mr. Kay, the collector.*"
A notice of Nathaniel Kay will be found in the sketch of Trinity Church, Newport, below.

375 "*The portraits of Dr. MacSparran and his wife.*"
Since this account was written by Mr. Updike, the picture of Dr. MacSparran has been given, by Charles Edward Allen, son of Frederic Allen, Esq., to Bowdoin College, Brunswick, Maine; and that of Mrs. MacSparran, by Mrs. Margaret Elton, daughter of Mr. Allen, to the Museum of Fine Arts, Boston. These portraits appear in this work.

376 "*The portrait of Mr. Fayerweather, by Copley.*"
This portrait is now in the possession of the Misses Eddy, of Providence, granddaughters of Mr. Updike, who have permitted the photographic copy to be made which is introduced into this work.

The two other pictures of Mr. Fayerweather, mentioned in his will,—"my silver-framed picture of my-

self" and "my oval picture of myself framed with silver,"—are, as far as these pictures can be identified, in the possession respectively of Miss Elizabeth Harris, of Cambridge, and her brother, Edward D. Harris, of Yonkers.

The portrait of Mrs. Fayerweather, a sister of Mayor George Hazard, of Newport, was given to Ruth (or Abigail) Channing, her grandniece, who gave it to her sister, Mrs. Dr. Robinson, of Connecticut. A superb portrait of Mr. Fayerweather's sister, Mrs. Winthrop, by Copley, and two very interesting portraits of Mr. and Mrs. Thomas Fayerweather, father and mother of Samuel Fayerweather, by Smibert, are also in the Harris family.

A small square portrait of Mr. Fayerweather with red university hood, Oxford cap and bands, and taken at a later age than the portraits shown in this book, belongs to Dr. Philip Taylor, of Kingstown, Rhode Island. It is a fine head,—grave and more impressive than the earlier pictures.

377 "*The late Judge Marchant.*"

Henry Marchant was born in Massachusetts, in 1741. From 1770 to 1777, he was attorney-general of Rhode Island, living chiefly at Newport. After the battle of Lexington, he removed to Narragansett, remaining until 1784, when he returned to Newport, his son William continuing to occupy his Narragansett estate. He was nominated, by General Washington, judge of the district Court for Rhode Island, and discharged the duties of that office with distinguished ability until his death in 1796. Dr. Waterhouse styled him "a gentleman of the old school." As to the date of the portrait, "painted by Copley, in London," given as 1771, it is noticeable that Copley did not remove from Boston to England until 1774. This picture and that of his wife appear in this book.

378 "*The late Edward Hazard.*"

Edward Hazard, son of Mayor George and grandson of Governor George Hazard, was born about the year 1746, and died March 22, 1830. He is said to have graduated at

Princeton College. His father
as the "Foddering Place," on
consuming nearly all his esta
from Newport to Narragans
a daughter of the Honourabl
his son, Thomas Cranston Ha
Cranston portraits is thus giv
The Hazard Family of Rhode Is
with his family, some of the e
adorned his Newport house; a
ley, of the Honourable Thom
daughter.... After his death,
sold at public auction and man
be seen in the town, showing
been. In some way the portrai
the house....Mr. Updike, wh
were in existence, sent his d
and prove their identity....A
ard, son of Edward, was at t
town, Connecticut, in great p
to see him and, telling him w
portraits, asked him to sell the
did."

The portrait of Mr. Crans
possession of Mr. Charles H.
Hidden in Providence; those o
daughter are owned by Mr.
Boston.

379 "*The late Honourable Thom*
Thomas Cranston was a gre
John Cranston and a grands
Cranston. He served in the G
before the Revolutionary W
under nominal confinement b
War.

380 "*The Rev. Luke Babcock.*"
Luke, second son of Joshua an
cock,[365] was born July 6, 1738
1777. He was an Episcopal c

on the Hudson River from 1771 to the date of his death. An account of Mr. Babcock will be found below, in the text, under an entry of December, 1765. He was married, in Newport, October 20, 1762, to Rhoda Cranston, a daughter of the Honourable Thomas and Mary (Coggeshall) Cranston. Sarah, the youngest daughter of Mr. Cranston, married, in May, 1770, Edward Hazard.[378] It has been thought strange that the portrait, which Mr. Updike asserts to have been that of Mrs. Babcock, should have been in the possession of the Hazards instead of in that of the Babcocks. But it had probably remained at the house of her parents until after her early death and then passed, with other effects, to the younger sister. It is, as has been said, the property of Mr. Daniel Berkeley Updike. It appears, from Bolton's *History of Westchester* (ii. 481), that Mr. Babcock married, as a second wife, Grace Isaacs, by whom he had three children, Cortlandt, Frederic, and Henrietta, who married Richard Saltonstall, of New York. The later Mrs. Babcock was probably connected with the Van Cortlandt family, as indicated by the Christian name of her elder son, and by the fact, recorded in Bolton's *History* (ii. 480), that Mr. Babcock's remains were deposited in the vault of the Van Cortlandts.

381 "*Excursions to Hartford.*"

Singular as such a custom now appears, yet it was literally observed by Mrs. Anstis Lee and her brother, Mr. Daniel Updike, in May, 1791, as recounted in the *Narrative of a Horseback Journey*, written by Mrs. Lee and introduced in Appendix F. She relates: "We rose early, on Wednesday, arrived at Hartford, put up at Bull's Tavern (sign of the *Bunch of Gilded Grapes*) and took breakfast on *bloated salmon*. I particularly recollect about the salmon, as it was the fashion, in old times, for parties of gentlemen of Rhode Island to make a special visit to Hartford, almost yearly, to luxuriate on this rare and delicate fish."

382 "*Corn husking.*"

Dr. MacSparran, in his *Diary*, under date of October 1,

was in waiting [near Wickford] with a carriage." There are also frequent allusions, in Dr. MacSparran's *Diary*, to his "chair," a two-wheeled, uncovered vehicle, and to Mrs. MacSparran's chaise and that of Mrs. Updike. October 14, 1744, the Doctor remarks, "Returned in my Chair, drawn by Mrs. Updike's chaise Horse."

85 "*From one extreme of Boston Neck to the other.*"
The driftway gates in the lower part of Boston Neck were removed previously to 1869, at about the period of the building of the covered bridge, sometimes called "the Governor Sprague Bridge," over the Narrow River, connecting Boston Neck with Little Neck. An open road was thus established between the old South Ferry and Narragansett Pier. The gates in the upper part of the Neck, above the South Ferry road, were still maintained as late as 1870, being very numerous and troublesome, but have (1907) for many years been entirely withdrawn. The Sea View electric railway now extends through Boston Neck.

86 "*Nicholas Gardiner, Esq.*"
This appears to be the Nicholas Gardiner, of South Kingstown, who, among a considerable number bearing that name, married, about 1754, Hannah Champlin (born January 20, 1735), a daughter of Stephen Champlin. They had five children, their only daughter, Hannah, the fourth child, being born October 7, 1763. On December 29, 1782, she married Robert Hazard (born April 11, 1755, died 1795), a son of Richard and grandson of Robert Hazard.[86] This was probably the wedding referred to by Mr. Updike, as occurring about 1790, the date not being intended to be exact. Dr. MacSparran, in his *Diary*, on September 12, 1744, notes that Dr. Hazard and Betty Gardiner went to Conanicut to Billy Hazard's wedding and, the next day, to the *Infair*, at the house of his stepfather, Governor Robinson.

87 "*The fox-chase.*"
The sports and other athletic exercises of those early days tended to produce men of exceptional stature and

strength. The remarkable vigour of Jeffrey Hazard (born 1698, died 1767) has caused him to come down, by reputation, to our own time as "stout Jeffrey." Mrs. Robinson, in *The Hazard Family of Rhode Island* (p. 31), after referring to a doubt as to the identity of the farm on which Mr. Hazard lived, remarks: "However, the residence or non-residence of 'Stout Jeffrey,' on this farm, does not in any way affect the truthfulness of the tradition that he did show the slaves how to make a stone wall, by lifting a blue-stone, weighing by the scales *sixteen hundred and twenty pounds* [*sic*], to its place on the foundation." It is a well-recognized fact that the strength of Jeffrey Hazard was transmitted to many of his descendants. Mr. Ezra Meech, one of the family, living in Shelburne, Vermont, in a letter to Mr. Updike, of the date of February 12, 1846, declares: "I have a distinct recollection of my grandmother, who was a woman of a very large frame and of prodigious physical strength,—characteristics, in an eminent degree of 'Stout Jeffrey,' a near relative of whom she was. *What* the relation was I am unable to say. She was my paternal grandmother. My father was a very large man and the youngest of seven brothers, one of whom, Daniel (*who was six feet seven inches* in height), fell on the Plains of Abraham, in the attack on Quebec, by Wolfe. My father was six feet two inches in height and all his brothers were more than six feet. My own height is six feet five inches. I mention these otherwise unimportant particulars, as strengthening the likelihood that our descent from Stout Jeffrey is tolerably direct." Mrs. Robinson observes, "There are a few descendants of 'Stout Jeffrey' in the town [South Kingstown] at the present day and, with scarcely an exception, the men are six feet or more in height, well developed and proportioned."

Other branches of the Hazards and the Wilcoxes were famous for their activity and muscular power, in that age, when athletic exercises, wrestling, throwing the bar, and fox-hunting were the common amusements of the country. William Wilcox, the cousin and

rival of "Stout Jeffrey," when he was already eighty years of age, would sometimes indulge his desire to show his strength by picking up an ordinarily large man and handling him like a child.

One of the most remarkable men for size, strength, boldness of design, and energy of execution, was Benjamin Potter, a hero of the old "Spanish War." "Within a few years there were living in Narragansett," relates Mr. Updike, "Benedict Eldred, six feet seven inches in height, Samuel Eldred, six feet two inches, Samuel Congdon, six feet eight inches, Luke White, six feet seven inches, Abraham Ennis, six feet two inches, Joseph Congdon, six feet five inches, with a weight of three hundred and fifty pounds, and George Congdon, with a weight of three hundred and thirty pounds. Other instances of weight, stature and muscular power might be mentioned, but these are enough to demonstrate that the race preceding ours was, from mode of life, food and field exercises, more vigorous and herculean than that of the present." (See *College Tom*, pp. 88, 89.)

388 "*The two Governor Hazards.*"

George Hazard (born October 9, 1700, died 1738), a son of George and a great-grandson of the original Thomas Hazard, was elected deputy governor of Rhode Island in 1734, continuing in office until his death. Mrs. Robinson, in *The Hazard Family of Rhode Island* (pp. 24, 25), narrates, concerning him: "In 1733 he bought of his father, for one thousand pounds, the farm then (and still) called 'The Foddering Place.' About this time he built the old house, taken down about twenty years ago by Joseph Peace Hazard. The old house, like all houses of the wealthy planters of that day, was very large, being fifty feet on the front, having a fan-light over the entrance door, above which was a large arched window, which gave light to the hall. This hall was square, with handsome oak staircase and balustrade. In the south end of the house was the parlour, a very large room, in one corner of which was the

paedia and welcome to every table of the first characters. . . . Next to Dr. Fothergill, I owe Judge Lightfoot more than any other man I can name." On account of his intimacy with Godfrey Malbone, junior, of Pomfret, Connecticut, he appears to have been led to take up his residence at Plainfield, where he died in 1794, being buried in the old Episcopal church-yard, at Brooklyn, Connecticut. (Condensed from Updike's *Memoirs of the Rhode Island Bar.*)

391 "*George Rome.*"
Mr. Rome is noticed below, in the text, under an entry of September 16, 1770 (Vol. ii. p. 78).

392 "*The Brentons.*"
A notice of the Brenton family[415] will be found below, in the text, under an entry of April 1, 1766. Other prominent visitors at Narragansett were the Checkleys, Captain William Walker, F. R. S., the Rev. Samuel Seabury, and Dean Berkeley.

393 "*Jno Gardiner.*"
John Gardiner, eldest son of William Gardiner, of Boston Neck, and a brother of Mrs. MacSparran and Dr. Sylvester Gardiner, was born in 1696 and died in 1770. During the larger part of his life, including the period covered by the *MacSparran Diary*, he seems to have lived upon the homestead farm[230] of the Gardiners, near Wesquage Beach, comprising five hundred and forty-seven acres, reputed to be the most fertile land in Narragansett, given him by the will of his father. Toward the end of his life, John Gardiner appears to have removed to the "Four Chimney House," which he calls, in his will, made in 1769, "my *now* dwelling-house," "all the *old* homestead farm, wheron Son Amos now liveth," being bequeathed to his son John, known as *Colonel* Gardiner. Few people are mentioned more frequently, in the *Diary* of Dr. MacSparran, than "Brother John," whom, in many respects, he appears to have highly esteemed, although attributing to him a "stiff and sturdy temper." John Gardiner lies buried, in the old Narra-

gansett church-yard, near the monument of the Doctor. (Notes 205, 209, and 210. Vol. ii. p. 75.)

394 "*His noble mansion.*"

The house of Rowland Robinson and the grave of his daughter Hannah, near Saunderstown, in Boston Neck, are still visited by many, although the building is reduced in size and much injured in appearance, by the passage of more than a century and a half, since its erection. The roof of the house was blown off by a gale in 1869. The parlour, with its tiled fireplace and carved and painted buffet, the staircase, with its curiously turned maple balusters, running up to the third floor, and the east room, containing the wine-closet, in which the "unfortunate Hannah" hid her lover upon the sudden return of her stern father, are still exhibited to visitors. The estate became the property of the late Mr. Rowland Hazard, of Peacedale, the great-grand-nephew of Rowland Robinson, a few years since. The house is said to have been built for Governor Robinson, by "a travelling Englishman," being one of three of the same design.

395 "*George Scott, of Newport.*"

George Scott was an active member of Trinity Parish, and is frequently mentioned in the records of the Church, from 1764 to 1785. On September 16th of the former year, he was married to Mary Ayrault (born 1742, died March 13, 1810), a daughter of Stephen Ayrault and granddaughter of Daniel Ayrault, of East Greenwich and Newport. About the time of Mr. Scott's birth, there were very prominent in Trinity Church a George Scott and a Judge Edward Scott, of one of whom it is probable that he was a son. Mr. Mason (*Annals of Trinity Church*, p. 55) makes the remarkable statement that Edward Scott was a grand-uncle of Sir Walter. William R. Robinson was married to Ann Scott, December 28, 1783. He was, for several years, a warden of Trinity Church. After his death his widow married Dr. John Preston Mann.

396 "*Her personal beauty and accomplished manner.*" In a private letter, of the date of July 22, 1847, to Mr. Updike, subsequently to the issue of the *History of the Narragansett Church*, Mr. Isaac Peace Hazard remarks: "In corroboration of your statement respecting Miss Robinson's beauty, I would add that I have heard old people in Philadelphia as well as elsewhere speak of the surpassing beauty of Hannah Robinson, in such terms and with such enthusiasm as to leave no doubt of the impression she made; and I have heard my father say, she was not only renowned throughout all the colonies, but in Europe, as the greatest Beauty of the age. Her father was a man of extensive and general acquaintance, of great hospitality, and Narragansett, at that time, was visited by the élite both of the colonies and Europe, Newport being then the principal seaport of the British North American Colonies."

397 "*Irritable, rash and unyielding.*" Mr. Isaac Peace Hazard, in the letter quoted in the preceding Note, thus bears his testimony, after reading the characterization of Mr. Robinson, in the text: "Your notice of our great-uncle, Rowland Robinson, places his character in a different light from my impression of it; and all who knew him, that I have conversed with, agree with me. My idea of him always was that he was a noble, generous-spirited man, by nature, one who had always been accustomed to give way to his feelings and impulses, without restraint,—passionate but not vindictive, easily aroused to violence, but forgiving and kind, as soon as the first impulse or burst of passion was over. . . . He was uneducated in his spirit and impulses, unaccustomed to control of any kind, but generous, hospitable and kind to those he liked and to strangers, in the extreme. So characteristic was he for forgiveness and kindness, after indulging his passion against those who had offended him, that the cunning Nathan Jaquaes, one of his hired servants and an old man who had lived with his father, generally did something to aggravate him before he intended to ask a particular

favour, knowing that after he had spent his wrath to excess on him, he would make amends by granting any favour he might ask.... Hannah Robinson was married privately and her father never knew who performed the marriage ceremony. She remained some time at home and then went with her husband to Providence, where she exchanged the comforts and abundance of her father's house, for a home of poverty. The care of her mother often relieved her necessities. The neglect and dissipated habits of her husband soon brought her to a bed of languishing and sickness. Her father, on hearing of it, immediately took servants and went to seek her, in her poor abode. On seeing him, she was much affected and said, throwing her arms around him, 'Ask me and I will tell you all, father,' but his feelings overcame him and he could ask her nothing. She was placed on a litter and carried home, a distance of thirty miles, on men's shoulders. It was a lovely evening when they reached her father's farm and, requesting to be set down before the house, she looked around and said, 'How beautiful it is.' She died that night, but not before requesting her father to treat her husband kindly for her sake. Her husband was present at the funeral and was staying at her father's house at the time when her remains were removed from the grave, where they were placed until the family vault was finished about a month after the interment. When disinterred, she was unchanged and in death wore the beauty of life. This is the account given by her aunt to my mother. Martha Hazard, who was her first cousin and brought up in her father's house and was living there at the time of her courtship and marriage, gave the same. Simons was a gambler and died a privateersman. The late William T. Robinson knew him and says he possessed remarkably fine manners, had the most prepossessing appearance and that their acquaintance commenced at dancing-school. This is the account I have always heard from childhood given by my father [a first cousin of Hannah Robinson] and is characteristic of what I have heard of Rowland Robinson from the late Elisha R. Potter, Benjamin Nichols,

Marth Hazard and many others who knew him and is in accordance with many anecdotes I have heard respecting him."

The character of young Simons, as well as his subsequent treatment of his wife, appears to have justified Mr. Robinson in his steady opposition to his marriage with his daughter, however harsh may have seemed the means he employed. It has been said that the man was a Frenchman, much below the Robinsons in social position, his real name being *Simon*, and that he was a music-master rather than a fellow-pupil, in the dancing-school.

At the session of the General Assembly, held in August, 1751, there was passed "an Act for naturalizing Peter Simon, of Newport, Merchant, late a subject of the French king." (Rhode Island Colonial Records, v. 340.) At the May session, in 1758, a large number of persons were admitted *freemen* of the Colony, the name of Peter Simon appearing among those who were inhabitants of Newport. The marriage of Peter Simon and Hannah Robinson must have occurred about 1760 or soon after.

398 "*Her aunt at New London.*"

It is not known that Hannah Robinson had an aunt living at New London at that period, but the remark is substantially correct if it refers to Mrs. Matthew Stewart, who was a first cousin of Mrs. Rowland Robinson, being the elder daughter, Abigail, of Mrs. Robinson's uncle, William Gardiner. It is possible, however, that Mrs. Thomas Mumford, a great-grandaunt (born about 1685, married January 3, 1705-6), may have been still alive, at New London, at that time.

399 "*Her aunt Updike.*"

Mrs. Lodowick Updike, born 1740, being a half-sister of Mrs. Robinson, was but a little older than her niece, Hannah Robinson. Colonel John Gardiner, although an uncle, not being born until about 1746, appears to have been even younger, a fact which may account for his perhaps injudicious sympathy for his ill-starred

niece, alluded to in the text. Thomas R. Hazard, in his *Recollections of Olden Times*, fixes the place of meeting of Mr. Simons and his bride, for their elopement, with more probability, not at Mrs. Updike's gate, but in the wood, at the west end of Ridge Hill, south of Silver Spring.

400 "*A father's relentless obstinacy.*"

If Rowland Robinson erred in the strenuousness of his opposition to the imprudent marriage of his daughter he appears to have met a sufficiently heavy retribution. In his extreme old age he found himself left utterly alone, his two daughters having been long dead and his son having passed away before him, childless, apparently about 1804, in Newport. Contrary to the traditions of his family and the customs of all the early landholders of Narragansett, who were conspicuous for the minuteness of their testamentary dispositions, the long old man had not the spirit or the inclination to make a will. His ample estate was, upon his death, divided by law among his brothers and sisters or their heirs, the house and farm where he lived passing into the family of his sister, Martha Robinson, who married Ebenezer Clarke, of Jamestown, April 18, 1745. Her daughter, Hannah Clarke, married Peleg Gardiner, and their daughter, Martha Clarke Gardiner (born September 10, 1765; died December 19, 1837), married Rowland F. Gardiner, a son of William C. Gardiner, and occupied the Rowland Robinson house. Several of their eleven children, since her death, lived in the old mansion, previously to its purchase by Mr. Hazard.[304]

401 "*Captain William Walker, of Providence, F. R. S.*"

The town records of South Kingstown speak of Captain Walker, at the time of his death, as being "of England." In the Proceedings of the General Assembly, South Kingstown, February 26, 1739-40, is recorded a vote that Captain William Walker, of Providence, be admitted a freeman of the Colony of Rhode Island and Providence Plantations. (Rhode Island Colonial Records, iv. 565.) It is probable that he had, at this date

recently arrived in Providence from England and that, even up to the time of his death, he continued to be spoken of as an Englishman. One of the charges, on Dr. MacSparran's bill as administrator on Captain Walker's estate, is for "writing advice of Capt. Walker's Death to Dr. Baker of St. Michael's, Cornhill, London," and another for postage on a letter from Dr. Bancroft [Dr. Bearcroft, Secretary of the S. P. G.?] relating to Captain Walker's son and on "another dbl Lr from young sd Walker himself." On what occasion Captain Walker had been elected a Fellow of the Royal Society, what was his connection with Dr. MacSparran and St. Paul's Church, how he happened to be in the company of Colonel Updike and John Checkley, junior, at Dr. MacSparran's, and what was the cause of his sudden death are all alike unrecorded and forgotten. Captain Walker's death, with the correct date, is duly entered in the Providence records.

In 1743, Dr. MacSparran was appointed administrator on the estate of "William Walker late of Providence, in the County of Providence, Gentleman." The inventory of the estate throws a curious light upon the personal belongings of a "gentleman" of that day, and is as follows:

Feb. 27th 1743

A True Inventory of the money and Wearing apparel of Capt. William Walker Esqre F. R. S., who died Oct. 14th 1742 at the House of James MacSparran, Doctor of Divinity, in South Kingstown.

To his Pocket Book and Cash	£48	4	8.
Item, to his wearing apparel consisting of one old Hatt & Wig Hat 20*s*. Wig 20*s*.	£2		
Item, one old Riding Coat 40*s*. one close-bodied ditto £ 3 Jacket 2	£7	0	0.
Item, one pair Leather Britches	£2	0	0.
Item, 1 pr. Boots			
Item 1 pr. Stockings	5		
Item 2 Holland Shirts	3		
1 Stock	0	2	
3 Handkerchiefs	1		

1 Belt	0	2
1 neck Buckle silver	1	10
1 pr. Shirt Sleeve Buttons Gold	4	
1 Memorandum Book	0	5
1 Lancet	0	2
1 Pen knife	0	1
1 Tobacco Pipe Stopper	0	0
1 Gold Ring	2	5
1 Pair of Gloves	0	3
Fishing lines	0	1
1 Silver Watch	20	0
Total of Wearing Apparel &c.	£48	11

In the absence of any statement as to whether t valuations are in the prevailing paper currency o sterling (then in a ratio of about 5 to 1), it is rea able to assume, in view of the manifestly high appr ment of the articles, that the former was the case. MacSparran mentions, in his *Diary*, under date September 23, 1743, receiving a letter from "I Walker," who, it is not improbable, was the widow Captain Walker.

402 "*John Checkley.*"

A biographical sketch of John Checkley[1] was prepa a few years since, by the late Rev. Edmund F. Sla D.D., registrar of the Diocese of Massachusetts, volume of the Prince Society's publications, and is a m ument of tireless research. It is entitled: *John Check or the Evolution of Religious Tolerance in Massachu Bay, Including Mr. Checkley's Controversial Writings; Letters and Other Papers; His Presentment on the Ch of a Libel for Publishing a Book; His Speech at His Tr the Hon. John Read's Plea in Arrest of Judgement; a Bibliography of the Great Controversy on Episcopac the Ministers of the Standing Order and the Clergy of Church of England, 1719–1774. With Historical Il trations and a Memoir.*

A recent reference to the Checkley controversy m be found in *The Anglican Episcopate and The Am can Colonies*, by Arthur Lyon Cross, Ph.D., New Yo

1902 (pp. 66, 67, 140). Dr. Cross remarks, in respect to the part played by the Bishop of London, in the affair: "Frequent appeals were made to Gibson for advice and support; but the bishop showed his tact and moderation by standing aloof as far as possible from the actual controversy. Nevertheless, his utterances show that, in quarters to which his authority extended, he would see to it that no essential principle of the Church of England was infringed upon. . . . Gibson was wise and politic enough to refuse to ordain a man who, whatever the merits of the question he defended, had rendered himself so obnoxious to the people of Massachusetts." It is the opinion of Dr. Cross that "though it is sometimes said that the Episcopal controversy originated in the discussion which Checkley stirred up, the evidence seems hardly to warrant the statement."

403 "*The celebrated Ezekiel Cheever.*"
Mr. Cheever was born in London in 1614, and died in Boston in 1708. He was one of the founders of New Haven, Connecticut. After January 6, 1671, he had charge of the Latin School, in Boston, and had many of the leading citizens of the colony for his pupils.

404 "*Rev. Dr. Miller.*"
The Rev. Ebenezer Miller received the degree of Doctor of Divinity from both Harvard College and Oxford University. He was settled at Braintree from 1727 to 1761, and died about 1763.

405 "*Dr. Coit's book on Puritanism.*"
The full title of this work is *Puritanism, or a Churchman's Defence against its Aspersions, by an Appeal to its own History.* (1845.) Thomas Winthrop Coit was born in New London, Connecticut, June 28, 1803, and died in Middletown, June 21, 1885. He graduated at Yale College in 1821, and, after being rector of several Episcopal churches and a professor in Trinity College, Hartford, as well as president of Transylvania University, Lexington, Kentucky, became rector of St. Paul's Church, Troy, New York, where he remained for

nearly twenty-five years. Th
was passed as a professor in the
dletown, Connecticut. Dr. C
scholarly of Episcopal divine
him will be found in the text,
February 17, 1765 (Vol. ii. p

406 "*The Rev. Dr. Burhans.*"
Daniel Burhans was for thi
clergyman of the Episcopal C
Connecticut, being rector at N
Oxford, from 1820, or earlier
eral successive General Con
of this period, he represented
deputy. About 1830, he recei
of Divinity. Dr. Burhans pass
life in retirement, at Derby, (
Poughkeepsie, New York, wit
his canonical residence. He c

407 "*Warwick.*"
By this designation is doubtl
the extensive township of th
"Old Warwick," at the hea
that was one of the stations
&c.," given as Mr. Checkley's
Roll" in the Digest of S. P
1895), he must have shared
who, for some time previous
afterwards, appears, according
ish Register and to his *Diary*, a
Old Warwick. It is more lik
merely on occasion, as being
Under date of July 9, 1744, I
his *Diary*, "At Old Warwick.
to Mr. Moses Lippet, who, a
Clinick Baptism at ye hands o
when, on July 23, 1745, the
at Mr. Francis's, at Old War
Abraham for Mr. Checkley,

408 "*Attleborough.*"

Previously to January 27, 1746-7, that portion of Rhode Island now constituting the town of Cumberland was known as "Attleboro' Gore," which may be the territory here referred to as one of the scenes of Mr. Checkley's labours. William Blackstone's residence, at "Study Hill," was in "Attleboro' Gore." On October 1, 1737, Dr. MacSparran records, in the Parish Register, that he "baptized Hannah Mayberry, a child, at Mr. Sanderson's Refinery in Atlebury, . . . as he travelled from Boston to Narraganset." Both these references, however, may refer to what is still the town of Attleborough[74] in Massachusetts.

409 "*Mr. John Checkley, junior.*"

The culture and precocity of this youthful son of a brilliant father are illustrated by the fact that in February, 1735, two or three years before his graduation at Harvard College, in 1738, his name is found among the eighteen regular members of the "Society for the Promotion of Knowledge and Virtue" (afterwards the "Company of the Redwood Library"), at Newport, along with those of Daniel Updike, Edward Scott, James Honyman, junior, and William Ellery. It may be that Colonel Updike's fondness for Checkley, as a young man of rare promise, accounts for their presence together at Dr. MacSparran's. Mr. Checkley died in 1744. Having been already ordained and appointed to a station, although never having reached it, his name rightly appears upon the "Missionary Roll" of the S. P. G. It has been asserted that John Checkley, junior, was the tutor in the family of Colonel Updike, but it is expressly stated, in the manuscript reminiscences of Daniel Updike, of East Greenwich, that "Lodowick Updike [his father] was educated under Mr. Checkley, *a church minister*, whom his father obtained for him in his house." The fact that the younger Mr. Checkley was eventually ordained, supplies, however, a sufficient explanation of the discrepancy.

[illegible] "[illegible]"

[illegible] the two children referred to in the text, [illegible] Chickley had a daughter Rebecca, who, it is presumed, died young. His daughter Debora, born October [illegible] died April 15, [illegible] married Henry Paget, [illegible] born April 15, [illegible] died January 15, [illegible], a merchant of Providence and an active and prominent member of King's Church, of which he was a warden, [illegible] Several small spoons, once the property of Mrs. Paget and marked "[illegible]" are still in existence, one of them in the possession of the writer of this Note. Henry and Debora Paget had four children, of whom Anne married Captain Joseph [illegible], of Providence, and Rebecca, first, Dr. Joseph Harrison, and, second, Colonel George [illegible], both of Providence. For descendants, see [illegible] "[illegible]" pp. [illegible]; John Chickley [illegible] Digest of S. P. G. Records, p. 853, is [illegible] having died April 15, [illegible], rather than February 15, [illegible], as recorded by Dr. Slafter, or [illegible], as stated in the text. He is spoken of in the Digest, p. 48, as having, at the time of his residence in Providence, [illegible] great skill in the neighbouring Indian language [illegible] with the Indians them[illegible] of a small book[illegible] Boston.

[illegible]

[illegible] at New London at the [illegible] Stew[illegible] Lechmere. [illegible] again at New London [illegible] the name of [illegible] Stewart, born during [illegible] Lee, in her [illegible] with her brother to Con[illegible] Appendix F, speaks of visiting at [illegible] Saltonstall's, as well as at her brother, William Stewart's.

The apparent discrepancy between the *eight* children whom Mr. Stewart is said to have left, and the *ten* immediately mentioned, may, of course, be explained upon the supposition that two of those named as having died had already passed away before his own death. As a fact he had twelve children, of whom two died in infancy.

412 "*John Robinson, of South Kingstown.*"
John Robinson, a son of Governor William Robinson and his second wife, Abigail, Mrs. MacSparran's sister, was born January 13, 1742-3, and died June 23, 1805. He was first married to Sarah Peckham, a granddaughter of Governor George Hazard, by whom he had six children. Before her marriage to Mr. Robinson, Hannah Stewart had been the wife of Mr. Mumford. John and Hannah Robinson had one son, James, the dates of whose birth and death are unknown. John Robinson was a first cousin of Mrs. Stewart, his wife's mother.

413 "*Captain Charles Handy.*"
Charles Handy, son of Samuel Handy, was born in Maryland, October 8, 1729. He was married, at Newport, September 17, 1753, to Ann Brown, who died July 26, 1780. His second marriage, to Mrs. Abigail Wilkinson, occurred June 24, 1787. Captain Handy's daughter Ann became the wife of Major Thomas Russell, a Revolutionary officer. Major Russell was a son of Thomas Russell, and, at eighteen years of age, was commissioned a lieutenant in Colonel Henry Sherburne's regiment. Captain Handy was, for many years, until his death, July 25, 1793, prominent in Trinity Church, Newport, serving repeatedly as one of its wardens.

414 "*Captain Philip Wilkinson.*"
Captain Wilkinson will be found the subject of a sketch under an entry of August 6, 1747 (Vol. i. p. 249).

415 "*Jahleel Brenton.*"
Jahleel Brenton, a son of William and grandson of the

first William Brenton, one of the settlers of Newpor was born August 15, 1691, and died March 12, 176 He married, first, May 30, 1715, Frances Cranstor a daughter of Governor Samuel Cranston, by who he had fifteen children, and, second, April 25, 174 Mary, the widow of George Scott, by whom he h seven children. Mr. Mason, in the *Annals of Trin Church, Newport* (p. 60), styles Mr. Brenton "a staun friend of the Church," which he presented with clock. Jahleel Brenton inherited from his uncle, J leel Brenton, a bachelor, his "mansion house and fa at Newport Neck, called Hammersmith and Ro Farm," forming a large part of the southern half the present city of Newport. His son, Jahleel (born (tober 22, 1729; died January, 1802), became a re admiral of the British Navy and the father of Sir J leel Brenton, who was born at Newport, August 22, 17 Another son of Jahleel, the subject of this Note, was muel (born November 10, 1733), who removed to Wi ford, Rhode Island, and was the ancestor of the w known Shaw family of that village. A daughter, sanna Brenton, married Dr. John Halliburton, later Halifax, and another daughter was the wife of the R John Eliot, of Guilford, Connecticut, a son of the dian apostle. Still another daughter, Abigail, Mrs. W kinson and afterwards Mrs. Handy, was distinguisl for her beauty. Her portrait, long upon the walls of Redwood Library, has been removed to California. S was born April 18, 1735, and died September 10, 18

416 "*Major John Handy.*"

Major Handy was only twenty years of age at the time his first public reading of the Declaration of Indepe dence and seventy at that of the second. He died Mar 2, 1828, aged seventy-two years. His widow, the Fra ces Stewart mentioned in the text, survived him twent six years, dying March 8, 1854, at the age of ninet two. Major Handy was repeatedly a warden of Trini Church and one of its delegates to the "State conve tion."

417 "*Samuel Cooper, of Scituate.*"

In the corresponding entry, in his *Diary*, Dr. MacSparran wrote, under the head of 1745: "May 16th. Rode 30 miles up into ye wilderness and lodged at Samuel Cooper's. 17th. Preached at Said Cooper's, receiving one child into ye Congregation, formerly baptized by Mr. Pigot, and baptized another, both ye children of one Howard, an Englishman." It is likely that Samuel Cooper had removed to Scituate (incorporated in 1731) from North Kingstown, where the name of Cooper occurs frequently upon the town records. He may have been a brother and was, almost certainly, a relative of Matthew Cooper, of Wickford (son of James), who, in the vicinity of 1730, married Abigail Updike, a sister of Colonel Daniel Updike. It is probable that Mr. Cooper shared the interest of the Updikes in the Church and had invited Dr. MacSparran to hold services at his house. In 1750, it is recorded that Mr. Samuel Cooper was one of the deputies to the General Assembly, at Newport, from Coventry, immediately adjoining Scituate.

418 "*Where his wife had, and still has some Lands.*"

Mrs. George Pigot was Sarah, the only child of Francis and Damaris (Arnold) Carr, of Newport, who were married June 18, 1700. The date of the birth of Sarah Carr is not known, but in 1717 she joined with her husband, George Pigot, school-master, in a suit against Stephen Mumford, being then spoken of as a minor and sole heir of Francis Carr, late of Newport. Caleb Carr, the father of Francis, came from London to America in 1635, and soon settled in Newport, becoming governor in 1695, and, during his term of office, losing his life by drowning. He was an extensive landowner, on Conanicut Island and in Warwick, and, although he left five sons and several daughters, was able to bequeath a large tract, at Coeset, Warwick, to his son Francis, this being probably the "lands" alluded to in the entry. As in the case of the Warwick lands generally, this property consisted of a large lot

man of the church. During Mr. Pigot's residence in Warwick, his brother Edward, said to be a physician, joined him there and married, in 1733, Ruth Havens, a daughter of Robert, a first cousin of the Havens brothers, mentioned in Note 5 as living at the "Devil's Foot." Edward Pigot had two children, Richard and Rebecca, and remained but a few years in Warwick, after his brother's removal to Marblehead.

In 1736, in the midst of his apparently excellent work, being, as the chronicler of King's Church, Providence, characterizes him, of "a roving disposition," Mr. Pigot applied to the Society, on account of the expensiveness of living at Marblehead, and the low estate of the Church there, to be removed to Coeset Church, Warwick, Rhode Island, where he still probably retained his house and land, but the Society did not see fit to grant his request.

There is, in the collection of Mr. Daniel Berkeley Updike, of Boston, a manuscript sermon, which, without bearing upon it the name of the Rev. George Pigot, possesses strong evidences of being his. It is from the text, St. Mark iv. 38, "And they awake him and say unto him, Master, carest thou not that we perish?" and appears to have been written in view of the outbreak of the fatal "throat distemper" at Marblehead, alluded to in the sketch of Mr. Pigot. There is, upon the corner of the sermon, a memorandum of its having been preached, first, at Marblehead, at the funeral of Mary Shaw, August 6, 1736, and, second, at Salem, August 26, 1736, both places, at those dates, having been in the charge of Mr. Pigot. The handwriting, contrary to that of most of the discourses of that day, is clear and large, and, although the style is essay-like and undiversified by illustrations or rhetorical devices, the sermon has the happy distinction, for the period, of possessing only three *heads*. In 1730, Mr. Pigot requested the Society to be allowed to repair to England in order to prosecute his claim to the baronies of Morley and Monteagle, of which he believed himself to be the heir. It does not, however, appear that his plea was granted or that, in

any case, his attempt to establish the claim wa
cessful. The "very urgent affairs," alluded to in t
count of Mr. Pigot, in Chapter IX, were, probabl
ther efforts towards the same end, made somewha
(that is, in 1738), when the Society finally permitt
to visit his old home. There is a trace of this cha
claim in the fact that he gave the name of "Mont
to an estate which he acquired in Warwick, Rh
land, some half dozen miles to the northwest of
sidence in Coeset (a section of that town), and
in 1727, he conveyed to Peter Levally, in excha
a house and land in Marblehead. During the
eleven years of Mr. Pigot's ministry at Marb
he performed 454 baptisms, 95 marriages, a
burials. He is believed to have died in Englan
doubtful if Mrs. Pigot accompanied him thithe
if she did, she returned to Marblehead. In 1749, s
a house and two acres of land in that town, pr
bly the property obtained from Peter Levally,
1751, she was buried in St. Michael's church-y

420 "*Rev. John Barnard.*"

John Barnard (born 1681, died 1770), on acco
his being supposed to be under the patronage of t
popular Governor Dudley, for a long time sou
vain for a settlement, as a Congregational (or Pu
clergyman, but was, in 1716, accepted as an as
of the Puritan pastor at Marblehead, where he e
ally became pastor and remained during the rest
life. He was described, in the discourse preac
his funeral, as a man of extraordinarily impressiv
sonality. "His presence," said the preacher, "rest
every imprudent sally of youth and when the age
him, they arose and stood up." Even allowing f
natural hyperbole of such an occasion, it is plai
Mr. Barnard was a fine type of the dignified New
land minister. Many of his sermons he was asl
have printed, and he published *A Version of the*
and other books.

Mr. Barnard left an interesting *Autobiography*

lished in the *Massachusetts Historical Society Collections*), by no means the least entertaining element of which is his successive comments upon the procession of rectors of St. Michael's Church, Marblehead, during his own ministry of more than a half century. Of one of these he is pleased, from his point of view, to remark: "He was neither a scholar nor a gentleman, but a poor mean bigot" and "forced to run away from his people in a few years." Of another, he testifies: "Their second minister was something of a scholar and a gentleman, but, at his first coming among us, very shy of us and, upon all occasions, declaiming against the *Dissenters*. However, being of good moral behaviour, I visited him, conversed with him, till we became free with one another.... We lived in good friendship with one another, till, in hopes to better his circumstances, he removed to Virginia." Of still another, Mr. Barnard wrote: "Their fourth minister was a Scotch gentleman of great learning and, being originally of the Kirk of Scotland, still retained some fondness for it and, therefore, though true to the Church of England, far from a bigot."

When these four had passed away, in the course of thirty-five years, the Puritan pastor, who had been a contemporary of them all and was destined to remain a score of years longer, set down, with considerable gusto, the remark of the church sexton: "Our church is the *healthiest* church in the country, for we never yet buried a minister, though we have had four, who all ran away."

None of the criticisms above refer to Mr. Pigot, whose "Christmas controversy" with Mr. Barnard seems to have inspired his Congregational brother with a healthful respect for his courtesy and ability. It is not unlikely that "Mr. Jonathan Barnard," mentioned below, in the text, as a pall-bearer, from New England, at Mrs. MacSparran's funeral in London in 1755, was a member of the Rev. John Barnard's family.

421 "*Mr. Watts.*"

The Rev. Richard Watts was the first missionary of

the S. P. G. in Nova Scotia. Being about to set out for Annapolis Royal, in 1727, as chaplain to the forces, he prayed the Society for "an allowance for teaching the poor children there." The Society voted him £10 a year, which was doubled in 1731, and sent a supply of Bibles, Prayer Books, and tracts for his school, which was opened at Easter, 1728, and in which he taught fifty children. At his own charge, in 1737, he built "a school-house for the good of the publick and especially for the poorer sort." Soon after this his chaplaincy terminated and he removed to *New Bristol*, in New England. It thus came about that Mr. Watts was at hand and at leisure to take Mr. Pigot's duty at Marblehead when he made his visit to Providence in January 1737-8, during the long vacancy in the rectorship of King's Church, between the Rev. Arthur Browne's departure, in 1735 or 1736, and the Rev. John Checkley's arrival, in 1739. As Mr. Watts's residence at Bristol was in the midst of the Rev. John Usher's long rectorship, it does not appear that he had any clerical duty there. The Rev. James Honyman, however, acquainted the Society September, 1738, that, during an illness of several months, his church had been "regularly supplied by the Rev. Mr. Watts, late the Society's schoolmaster, at Annapolis Royal, and now settled in his neighbourhood, at Bristol."

422 "*The Convention of the Episcopal Clergy.*" In the Colonial period of the Church, it does not appear that the laity ordinarily or perhaps ever joined with the clergy in conventions. Among such conventions are the following: July 21, 1725, the New England clergy met at Newport to confer together upon the urgent need of a bishop, Messrs. Cutler, Honyman, MacSparran, Plant, Pigot, Johnson, and Usher being present (the last at only the earlier part of the session). New England practically forming what we should now style one diocese. June 1, 1743, the clergy met in convention, at Newport, Mr. Checkley being the preacher. June 12, 1745, a convention was held at Newport, a

which were present Commissary Price and Messrs. MacSparran, Honyman, Miller, Usher, Punderson, Checkley, Lyons, Thompson, Gibbs, Beach, and Caner, the last being the preacher. Subsequently to the convention of 1747, mentioned in the text, one was held at Boston, June 4, 1768, when the Rev. Dr. Caner preached from the text, "Follow me."

423 "*Natural religion and that alone.*"

In *Book Notes*, Saturday, March 1, 1902, there was printed "A Hitherto Unpublished Letter from the Rev. James MacSparran to Stephen Hopkins," which exhibits both the writer's zeal, as displayed also in the sermon in the text, for the elevation of Christianity above natural religion, and his singular perspicacity, in recognizing a commanding intellect, before its having become widely known to fame. Mr. Hopkins, although a worshipper with the Society of Friends, professed religious opinions so unorthodox as to have been styled (by his enemies, at least), an infidel. It is to be noted, too, that it was not until 1751 that he was elected chief justice of the Colony, not until 1755 that he became governor, holding the two offices at the same time, and not until, of course, 1776, twenty-seven years after the Doctor's letter was written, that, as a member of the Second Continental Congress, he signed the Declaration of Independence. In a note to the letter, Mr. Rider, the editor, has exercised his excellent information, concerning books, by identifying the "Littleton" of Dr. MacSparran's rather careless allusion with Lord Lyttelton, and the volume sent Mr. Hopkins with the noble author's *Observations on the Conversion and Apostleship of St. Paul*, printed in 1747,—a masterly performance. In early life, Lord Lyttelton had been led to entertain doubts of the truth of revelation, but a later inquiry into the evidences of Christianity produced in his mind a firm conviction of its divine authority, lasting to the end of his life.

The following is the letter:

[TO STEPHEN HOPKINS, ESQ., AT PROVIDENCE]

Narragansett, June 16th, 17

MR. HOPKINS,

SIR: The light in which your friends have set
in my view entitles you to the character of an ac
close reasoner, and as such I presume to make yo
present of this book. The Christian Religion woul
an Institution below the notice and regards of creat
dignified with reason if it could not bear the most c
and critical (if at the same time fair and candid)
amination. I have not the Honour of a further
sonal knowledge of you than by sight, and the dist
we are from each other will free me from all u
design upon you, were I capable of an over influe
which I don't pretend to. To be brief in the pre
I don't intend you any affront, tho' I will confe
you that I have some hopes that reading these
treatises will go a great way towards reconciling
to revelation in general and to the Church of
land in particular. You must give me leave to say
out offence that the thought of Conformity to our ch
of a gentleman of your acknowledged abilities
would be an infinite and everlasting advantage to y
self, would be of unspeakable service to the ch
where you are, and as far as your character for
sence has reached, and are you sure, Sir, that the
hints you are intrusted with were not given out for
end? I rather hope they were, and that you will
day turn them towards serving that Grand Interest,
Son of God——was contented to die for. I will
enter into the contents of the book, which can sp
for itself a great deal better than I can, except i
that Littleton was as famous for contending for de
once as now he is for revealed religion. I wish you
yours all happiness here and hereafter, and am, Sir,
sincerely your friend and humble servant,

JAMES MACSPAR

The reception with which the communication,
dently so earnestly intended, met from Mr. Hopkins d
not appear, beyond the fact that he always remai

nominally a Quaker. The source of the manuscript, from which the letter is printed, is not mentioned. It is now in the cabinet of the Rhode Island Historical Society.

424 "*Mrs. Jane Coddington.*"

A notice of Mrs. Coddington, who was a daughter of Gabriel Bernon, will be found above in the text, under an entry of September 2, 1739 (Vol. i. p. 184).

425 "*Captain Philip Wilkinson.*"

Captain Wilkinson was a merchant and was engaged, in association with Daniel Ayrault, junior, in many commercial transactions. He was a Churchman and very prominent in Trinity Parish, serving upon its vestry and being, for two years at least, one of the church wardens. In 1741, Philip Wilkinson, of Newport, was admitted a freeman of the Colony and, in 1742, became a charter member of the Newport Artillery, whence, perhaps, came his title of Captain. As Captain Wilkinson survived about fifty years after his arrival in Newport, not dying until 1782, and must, therefore, have been a young man at the time of his emigration, and as there is no record of his bringing a wife with him, or of her death and burial, it may be that the implication that he was already married, contained in Mr. Updike's remark, that "his first wife died after their migration to this country," is an oversight. This supposition is rendered more likely by the fact that his recorded marriage, April 26, 1736, to Elizabeth Freebody, daughter of John Freebody (of a well-known old family of Newport, whose name is still attached to a lot of land adjoining the Casino, on Bellevue Avenue), is overlooked in the text. Captain Wilkinson was one of the warmest friends of Dr. MacSparran, who frequently refers, in his *Diary*, to visiting and lodging at his house, and calls him "my dear friend Wilkinson." It is not improbable that they may have been acquainted with each other in their old home, in the north of Ireland. No relationship is known to have existed between Philip Wilkinson and Lawrence, the founder of the Providence family of that name.

Notes

426 "*Ann Conklin.*"

Ann Brenton had evidently married and become a wi
previously to this marriage. Inasmuch as her fa
Ebenezer Brenton, was already sixty-two years of
she, being the elder of his two children, was at this
presumably not far from forty. The name of Co
is not found in the records of Narragansett, but o
in those of Newport. There is mentioned, in th
cords of Trinity Church, in 1740, as having had
differences with the parish and as being, along with
tain Philip Wilkinson, the owner of a pew late
longing to Nathaniel Kay, Esq., a certain Captain
athan Conkling, who might well have been the
band (or the father-in-law) of Ann Brenton. In the
records there is registered, in 1763, the marria
James Lewis to Sarah Conklin, whose probable ag
gests that she may have been a daughter of Mrs.
Conklin. The suggestion that Conklin was a m
name of Ann Brenton is precluded by the fact that
alone is given in the record of her birth and that
than one Christian name was, in her day, in Rho
land, almost absolutely unknown.

After Ann Brenton became Mrs. Martin Ho
she had one child, Ann, and probably only one
must have died previously to the time, March 16, 1
when her father, Major Brenton, made his will,
left his farm of two hundred and fourteen acres, in S
Kingstown, to "son-in-law, Martin Howard, Jr
Newport," and, after his death, to his granddaug
Ann Howard, daughter of Martin, no mention b
made of her mother.

427 "*Major Ebenezer Brenton.*"

Ebenezer Brenton was a son of Ebenezer and Pris
(Byfield) Brenton, of Swansea, Massachusetts, and
tol, Rhode Island, and a grandson of the founder o
family in America, Governor William Brenton, of H
mersmith, England, and Newport, Rhode Island.
was born December 7, 1687, and died in 1766.
lived, apparently for all his active life, on his far

South Kingstown, although, at the date of his making his will, when he was seventy-seven years of age, he speaks of the farm as being in the occupation of Jeremiah Hoxie and John Hoxie. He became a major in 1735. Major Brenton's second daughter, Elizabeth, married Edward Perkins, whom she outlived, being alive, as a widow, in 1765. This Ebenezer, of South Kingstown, and his first cousins once removed, Major Benjamin Brenton,[43] of Narragansett, and Samuel, of Wickford, are those of whom Mr. Updike, above, in the text, under an entry of August 2, 1741, speaks as "the Brentons," among the early inhabitants of Narragansett who owned valuable libraries.

28 "*Martin Howard, junior.*"

Martin Howard, senior, was admitted a freeman of Newport in 1726. His son, the subject of this Note, studied law under James Honyman, junior, and practised at the bar in the same town, holding there several important positions. It is probable, likewise, that Mrs. Conklin, whom he is here represented as marrying in 1749, passed the time of her first marriage in Newport, and that it was there that they became acquainted. The residence of the parties in Narragansett, at the date of their wedding, as noted in the entry of the Register, must have been very temporary, as indeed is indicated by the form of the expression, written, presumably, shortly after the ceremony,—"where said Partys did then reside."

The incident, referred to in the text, is described in the *Newport Mercury* of the period, which records that the people of the town, on hearing of the passage of the Stamp Act, assembled, on the 27th of August, 1765, and manifested their indignation by bringing forth, in a cart, three images of those who had been appointed stamp-masters of the Colony, Martin Howard being among them. Each of those images had a halter around its neck, and all three were carried to the gallows, which had been erected near the town-house, where they were hung up to public view till near night. The day follow-

ing, the people assembled in great numbers, and
ceeded to the house of Martin Howard, where the
stroyed or plundered everything it contained and d
lished the doors and windows, leaving nothing bu
bare walls standing. The next day the three gentl
sought protection on board the *Cygnet*, a sloop o
then in the harbour. The venerable Dr. Waterhou
Cambridge, Massachusetts, who passed his early
in Newport, in a manuscript letter of the date Ma
1837, written when he was eighty-three years o
referring to Augustus Johnson, remarks, "I sa
effigy and [that] of another lawyer, Martin Ho
carted through the streets of Newport and, wit
Moffat, hanged and afterwards burned, on the
port parade, and the contents of their houses an
lars destroyed by a mob at night." Young Water
was, at that date, a lad of only eleven. Mr. H
afterwards brought a claim for damages before the
eral Assembly, for £970, but it does not appea
he ever recovered anything. In 1778, he went to
land, where he died, at Chelsea, March 9, 178
mentions, in his will, a second wife, Abigail, wh
in Boston in 1801.

429 "*Dr. Moffat.*"

A Scottish physician, noticed under an entry of Ap
1756 (Vol. i. p. 287).

430 "*Augustus Johnston.*"

Augustus Johnston was attorney-general of the
ony at the time of the events described in the
having been elected June 13, 1757, holding the
for nine years. So great a favourite was he with the
ple at that time that the town of Johnston, inc
rated March 6, 1759, was named in his honour.

Mr. Johnston was born at Amboy, New Je
about 1730. It is commonly reported that his
suffered with those of Mr. Howard and Dr. Mof
the time of the Stamp Act riot in Newport, but
Howland, in a manuscript account of the event
clares: "Johnston prudently resigned the office. M

and Howard held on and the Sons of Liberty attacked their houses. Johnston's house was spared, for he had resigned. I went the next morning, with a number of other boys, and saw the ruins [of the other two houses?]; remnants of looking-glasses, wooden furniture, pictures, kitchen ware and books lay in broken heaps on the floor." Mr. Mason (*Annals of Trinity Church, Newport*, p. 107) says that in 1766 Mr. Johnston was appointed judge of the vice-admiralty court in South Carolina and lived, a part of each year, in Charleston, dying suddenly about 1779. Mr. Johnston married, October 22, 1758, Patience Gould, who survived him many years and received a pension from the British government. They had nine children, of whom there survived their father three daughters and one son, Major Matthew Robinson Johnston, until the Peace of 1800 an officer of the British Army and later a resident of America. After Major Johnston's death, his widow lived at the house of Dr. Richardson, in Johnston, about five miles from Providence. Augustus Johnston was an attendant of Trinity Church, Newport, in which he was also married.

Mr. Updike says of him, in the *Memoirs of the Rhode Island Bar* (p. 65): "Tradition speaks of him as a man of extraordinary powers, in his particular calling. . . . He had an unlimited confidence in his own ability and would acknowledge no superior."

Mr. Lucas,* his Huguenot grandfather, is related to have brought with him from France the graft of what became celebrated, in those days, as the "Gardiner pear," on account of his raising the fruit in the garden of an estate leased from Robert Gardiner. Many of the descendants of this Lucas family are said to live in the city of St. Louis.

431 "*Secretary Ward.*"

Henry Ward, a son of Richard Ward, colonial governor of Rhode Island, was secretary of the Colony from 1760, until his death, and took part in the Colonial Congress, which met at New York City, on October 7,

1765. He was born in Rhode Island, December
1732, and died in that State, November 25, 1797.
was an early advocate of the principle of nationa
dependence.

432 "*James Center.*"
Mr. Center is said by Daniel Updike, the second
tourney-general of that name, who remembered hi
have been a justice of the peace and a barber, ha
his shop in a part of Mr. Howard's house. The s
lacity of his name to that of the eminent Dr. Isaac *Se*
of Newport, seems to suggest a misspelling of the s
name, in this case. Indeed, in the Rhode Island Colo
Records (viii. 84), the Doctor is himself spoke
as Isaac *Center*, hospital surgeon, chosen Decem
1776. Solomon *Centre* is also mentioned in the New
records. As Dr. Senter, however, was not born until 1
and came alone from New Hampshire to study medi
in Newport, it seems hardly probable that he was a n
tive of James Center, who appears to have been alre
married and established there. Senter is an old N
Hampshire name, Centre Harbor, on Lake Winn
seogee, having been originally *Senter* Harbor.

433 "*Captain Norris.*"
Captain William Norris is recorded as an occupant
a pew, belonging to Esther Freebody, in Trinity Chur
Newport, at Easter, 1821.

434 "*Pessecus . . . was then admitted sachem with C*
nonicus."
Much interesting information, concerning the sache
of the Narragansetts and their territories, is found i
recently published volume, *The Lands of Rhode Isl*
as they were known to Canonicus and Miantunno
when Roger Williams came in 1636, by Sidney S. Ri
(Providence, 1904). The orthography of Indian nam
is very variable, having been, in early times, determin
by the ear rather than by any authoritative writ
forms.

435 "*Ninegret.*"

This sachem was a man of great independence of spirit. When Thomas Mayhew (born 1621, died 1657), the missionary to the Indians, desired leave of Ninigret to preach to his people, the chief told him to make the English good first.

436 "*King Tom.*"

Thomas Ninigret was sufficiently educated to write his own deeds and seems to have possessed a devout, Christian spirit. He was only ten years of age when he became sachem, but when he attained the age of twenty-nine, in 1765, he petitioned the S. P. G. to establish a free school in Charlestown, closing his letter with the touching prayer: "that when time shall be with us no more, that when we and the children over whom you have been such benefactors shall leave the sun and stars, we shall rejoice in a far superior light." He was taken ill, while riding near the "Old Stone Mill" in Newport, and died there before 1770. "King Tom" was married, in 1761, to Mary Whitefield, of Newport. During his sachemship much of the Indian land was sold and a considerable part of the tribe emigrated to the State of New York. The deed, by which George Ninigret, the father of Thomas, conveyed to trustees a lot of land for "Westerly Church," in Charlestown, probably the composition of Dr. MacSparran (*Diary*, p. 34), will be found in a note to *America Dissected* (Appendix A). The tribe diminished rapidly in the nineteenth century. By 1822, there were only four hundred and seven Indians on the Charlestown Reservation. In 1838, the number had declined to one hundred and fifty-eight, only *seven* of them being of pure Indian blood. Since then they have dwindled to a very few of mixed negro origin. In 1880, the tribal authority was abolished and the Reservation soon after sold for the benefit of the remnant surviving.

437 "*A large rock.*"

The scene of Queen Esther's coronation, in Charles-

town, is still much visited and the rock, on which it occurred, pointed out. The present proprietors of the site take much pride in preserving the spot in a neat and attractive condition. "Fort Ninigret" (so called) is said to be of doubtful connection with the Indians, being supposed to be of Dutch origin.

438 "*Albert G. Greene, Esq., of Providence.*"
Albert Gorton Greene, lawyer and poet, was born in Providence, February 10, 1802, and died in Cleveland, Ohio, January 3, 1868. He graduated at Brown University in 1820, studied law with John Whipple, and was admitted to the Bar in 1823. In 1858, he was chosen judge of the Providence municipal court, his failing health compelling him to resign in 1867. He made a notable collection of American poetry, which is now in the library of Brown University. He was the author of several familiar poems, of which "Old Grimes," "The Militia Muster," and "The Baron's Last Banquet" are perhaps the best known.

439 "*Col. Thomas Hazard.*"
Thomas Hazard, a son of Colonel George Hazard and a great-grandson of the original Thomas Hazard, also a brother of Governor George Hazard, was born March 30, 1704, and died about 1787. He was made colonel in 1748. He married Alice Hull, December 11, 1729, by whom he had four daughters, — Penelope, Hannah, Sarah, and Alice. See also under entries of Nov. 7, 1752, and March 5, 1761 (Vol. i. p. 281; ii. p. 17).

440 "*Governor Wanton.*"
An account of Governor Wanton will be found under an entry in the text of Feb. 17, 1765 (Vol. ii. p. 33).

441 "*Darius Sessions, Esquire.*"
Governor Sessions was admitted a freeman of Providence, May, 1757. He was elected deputy governor, May, 1769, and continued in the office until May, 1775.

441[a] "*Rachel and Margaret Malin.*"

These devisees of Jemima Wilkinson were almost certainly among those who originally accompanied her from Rhode Island, either as adults or children. Robert Malins was married, in 1675, to Patience Easton, in Newport, and, later in the same year, bought four hundred acres of land in Pettaquamscutt. He had a son Robert, born January 22, 1677, from whom Rachel and Margaret may have descended.

442 "*Jemima Wilkinson.*"

So extensive a mass of legends, some credible and others the reverse and even mutually contradictory, has grown up around the name of this remarkable woman, that it is often impossible to distinguish between what is authentic in her history and what is mere romance or ill-natured gossip.

Jemima Wilkinson was born in the town of Cumberland, Rhode Island, November 29, 1752, the eighth child in a family of twelve, her father, Jeremiah, being a well-to-do farmer of a respectable family. Her mother, Amy Whipple, also a member of one of the early substantial Rhode Island families, died when her daughter was but eight years of age, thus leaving her to grow up, as it is alleged, neglected, indolent, and wilful. With more than ordinary personal comeliness, she is charged with having avoided her fair share of the duties of the household and devoted herself much to dress and amusements. It is supposed that her formal education was limited, although the result may have been considerably concealed by her natural sprightliness and sagacity. The apparent fact that, at the age of sixty-five, she *made her mark* in signing her will, seems to lend colour to the theory of her illiteracy, although it may have arisen from a mere reluctance to write the "world's name," which she had long before discarded. It may be noted, too, that it has, at some periods, been customary for even well-educated persons to authenticate documents with their marks, the usage prevailing in Spain, for example, to the present generation.

old negro, living in the house, is said actually to have passed away that same night. Some of her other attempted mighty works were, however, not so successful; as in the case of essaying to walk on the water, at Swansea, Massachusetts, where her failure was attributed, very conveniently, to lack of faith among the onlookers. In the record of the October session of the General Assembly at South Kingstown, in 1778, there is the following curious reference to Jemima Wilkinson, at this stage of her career, it being the period of the occupation of Newport by the British:

"Whereas, William Aldrich, of Smithfield, in this state, preferred a petition, and represented unto this Assembly, that Jemima Wilkinson, of Cumberland, single woman, who is a preacher, and under a strong apprehension in her mind, that she is divinely called to go and preach to the people in England; and has, for that purpose, obtained General Sullivan's permission to go upon Rhode Island, to take passage from thence to England; and has also obtained his permission to take with her Marcy Wilkinson [presumably her sister of that name] and Rhoda Scott, as companions.

"That they are all unwilling to go, unless some man of their acquaintance can be permitted to go with them. That he is very desirous to accompany them, and has applied to General Sullivan for that purpose, who refuses to permit him without the consent of the Assembly be first obtained, . . .

"It is voted and resolved that the prayer of the said William Aldrich, in his aforesaid petition contained, be, and the same is, hereby granted." (Rhode Island Colonial Records, viii. 468, 469.)

In the sequel, the prophetess succeeded in reaching Newport, but does not appear to have proceeded farther than that, on her mission to England, having to content herself with preaching to the British officers, on Rhode Island, to, it is said, their gratification and amusement. It is a satisfaction to be assured that although the William Potter of Dr. MacSparran's entry, in the Parish Register, became the chief dupe of Jemima Wil-

kinson, as narrated in the text, Penelope Hunt, t
bride of November 18, 1750, did not share in her hu
band's infatuation. Of the three or four meeting-hou
which were built by enthusiastic disciples, like Jud
Potter, for the use of the preacher from Cumberla
one was still standing about seventy-five years ag
(1905) upon the Frenchtown road, in East Greenwi

About fifty families accompanied or followed Jenni
Wilkinson in her picturesque pilgrimage of five hu
dred miles to the "Genesee Country," then consider
an account of the richness of its soil, the garden
America. The township, which she purchased there
still known as Jerusalem. It is said that the land,
which she paid, according to the record, at Canand
gua, £500, is now worth $2,000,000.

443 "*Lawrence Wilkinson.*"

Lawrence Wilkinson's birthplace is not certain,
though it is likely to have been Lanchester, County
Durham, England, where he lived previously to com
to Providence. Neither is the date of his birth know
but the facts of his being unmarried and not having ri
higher in the service than lieutenant previously to
emigration, point to his not being then more th
twenty-five or thirty years of age, making him fr
seventy-two to seventy-seven at the date of his dea
August 9, 1692. The statement of the text, althou
given with some authority, that he belonged to Cro
well's army, is probably an error. Inasmuch as his
tates were sequestered by Parliament in 1645-7, A
tin (*Genealogical Dictionary of Rhode Island*, p. 424
more likely to be correct in his declaration that "
early took service as lieutenant in the *Royal* army, fig
ing on the side of Charles I, and was taken prisoner
the fall of Newcastle." He mentions also a record
Durham: "Lawrence Wilkinson of Lanchester, o
cer in arms, went to New England." After reachi
Providence, Mr. Wilkinson had several lots of la
granted to him and held two or three offices. The fi
name of his wife was Susannah. In addition to the th

sons, mentioned in the text, he had three daughters, one of whom, Susannah, married Edward Boss. The Wilkinson family is still represented in the part of Durham from which Lawrence came.

444 "*David Wilkinson.*"

David Wilkinson, fourth child of Oziel, was born in Smithfield, January 5, 1771, and died February 3, 1852, at Caledonia Springs, Canada West. He was known throughout the world as a mechanical genius. Besides helping Samuel Slater, his brother-in-law, most substantially in starting his cotton machinery, he was the inventor of the *sliding lathe*, and planned and built, in coöperation with Elijah Ormsbee, the first boat propelled by steam which ever floated on Narragansett Bay, sixteen years before Robert Fulton's successful experiment on the Hudson River. In 1848, Congress presented a gratuity of $10,000 to Mr. Wilkinson, in recognition of his services to the public in inventing (without procuring a patent) the gauge and sliding lathe then in use in all the workshops of the government and in hundreds of private establishments. David Wilkinson was instrumental in establishing St. Paul's Church, Pawtucket, Rhode Island, St. John's Church, Wilkinsonville, Massachusetts (a village named for him), St. John's Church, Cohoes, New York, and a chapel at Caledonia Springs, Canada West, his last place of residence.

445 "*Christopher Smith.*"

The date of Christopher Smith's birth is not known. He first appeared upon the records in Providence, September 2, 1650, when he was taxed 3*s.*4*d.* He was granted or *took up* several tracts of land, and married a wife named Alice, having by her four children, of whom Susannah, who became Mrs. Lawrence Wilkinson, was the eldest. At the time of the breaking out of King Philip's War Mr. Smith took refuge in Newport, dying there soon afterwards, in June, 1676. He is called, in the Friends' records of that town, "an ancient Friend of Providence."

446 "*William Wickenden.*"

William Wickenden was one of the twelve original settlers of Providence who signed the compact. In 1647, he was ordained pastor of the First Baptist Church. He had three daughters (of whom Plain, the wife of Samuel Wilkinson, was the youngest), and died February 23, 1670. Mr. Wickenden closed his will with the sentence, "I cease from this world & yet hope for a better."

447 "*Commodore Esek Hopkins.*"

Esek Hopkins, a younger brother of Governor Stephen Hopkins,[1] was born in Scituate, Rhode Island, April 26, 1718, and died in North Providence, February 26, 1802. On the breaking out of the Revolutionary War, he was commissioned as a brigadier-general and, immediately afterwards, in December, 1775, by the Continental Congress, as commander-in-chief of the navy. In February, 1776, he sailed with the first squadron sent out by the colonies, and captured the forts at New Providence, in the Bahamas. Later he passed under censure and, January, 1777, was dismissed from the service. An interesting life of the Commodore has been written by Mr. Edward Field, of Providence.

448 "*Samuel Slater.*"

Samuel Slater, the introducer of cotton manufacture into America, was born in Belper, Derbyshire, England, June 9, 1768, and died in Webster, Massachusetts, April 21, 1835. He served an apprenticeship in cotton spinning, with Richard Arkwright's partner, Jedidiah Strutt, gaining a thorough mastery of the theory and practice of the new manufacture. Becoming determined to introduce the Arkwright patent into the United States, young Slater landed in New York in November, 1789, and proceeded to Pawtucket, Rhode Island, where he heard that Moses Brown had already made an attempt at cotton spinning. Not long afterwards he succeeded, in conjunction with William Almy, Smith Brown, and the Wilkinsons, in constructing and

setting in motion several carding-machines and spinning-frames, forming the first cotton mill in America. Later he started a second mill, in Pawtucket, and others in Slatersville, Rhode Island, and Oxford (now Webster), Massachusetts, where also, in 1816, he added the manufacture of woollen cloth.

449 "*Colonel John S. Dexter.*"
John Singer Dexter was a great-great-grandson of Gregory Dexter, who came to Providence from England, about 1638. In 1775, being then an inhabitant of East Greenwich, he was elected, by the General Assembly, a lieutenant in Colonel Varnum's regiment in the Army of Observation. In 1776, along with Ebenezer Flagg and Silas Talbot, both afterwards distinguished colonels, he was made a captain in the First Rhode Island Battalion, on the recommendation of General Washington, as one of those who "have behaved themselves well and to good acceptance." In August, 1781, Dexter was advanced to the office of major, and later served the State in various civil capacities.

450 "*A discourse was delivered by Dr. MacSparran.*"
The full title of this sermon as printed is as follows: *The Sacred Dignity of the Christian Priesthood Vindicated, in a Discourse on Hebrews, v. 4. Delivered at St. Paul's in Narragansett, on Sunday, August 4, 1751. By the Rev. Dr. MacSparran. Newport, Printed by J. Franklin, MDCCLII. 16mo. pp. 46.* A copy of this sermon is in the collection formed by Mr. Sidney S. Rider, of Providence. On it is written, in the Doctor's handwriting, "For Miſs Mary Updike Jun'r." This was, undoubtedly, the only daughter of Colonel Daniel Updike, at that time twenty-four years of age and, seven or eight years later, the wife[138] of Judge John Cole. The significance of the affix "Jun'r" is not entirely apparent. This Mary Updike's first cousin of the same name, the elder daughter of Richard Updike, born probably in the same year as Colonel Daniel's daughter Mary, but possibly a little her senior, had been married, by the Doctor, in 1745, to James Boon, as noted in the Parish Register.

and will breed Disturbance: God guard my ch^h against ye Inroads of Lay Readers."

"Aug^st 1st 1751. Thursday. I have been in my Study all Day. I pray God ye Sermon I have in hand, may do good, & give no Offence. I think it my Duty to bear Testimony against Lay-reading, especially in ye Eldest ch^h in ye Colony, and whose Example may prove perilious to Country Parishes and ignorant People."

"Friday, Aug^st 2^d 1751. I finished my Sermon ab^t Noon God Almighty add his Blessing to it."

"Sunday Aug^st 4th 1751. I read Prayers, & preached from Heb: 5: 4, ag^st unordained Teachers, *precipue* Lay Readers in our ch^h."

"Tuesday, Aug^st 6th 1751. He [Captain Campbel] tells me... several Familys [are] so disgusted at Peter Bourse's reading Prayers, y^t they will not go to ch^h. I don't wonder at it. O God work good out of ye Evil and Disorder, & dispose ye Patrons of Religion at Home to discountenance and suppress ye Practice."

"[August] Wednesday, Thursday, Friday and part of Saturday vizt 21, 22, 23, 24 I spent in transcribing my Sermon on Heb: 5. 4 for ye Press and perusing Authoritys."

"Monday, Aug^st 26th 1751, wrote to Mr. Greaves inclosing tho'ts in answer to Jno Wesley in favour of Lay Preaching."

452 "*Colonel Cary, cousin Tom Limrick, and William Stevenson of Knockan.*"

Colonel Henry Cary and William Stevenson were the friends in Ireland, to whom the first letter and the last, in *America Dissected*, are addressed. Tom Limrick was probably of the same family as the Rev. Paul Limrick, the recipient of the second, or middle, letter.

453 "*The Bishop of London.*"

Thomas Sherlock, Bishop of London from 1748 to his death, in 1761, was born in that city in 1678, and educated at Eton and Cambridge. He was successively made Master of the Temple, Dean of Chichester, and Bishop of Bangor and Salisbury. Before his

acceptance of the bishopric of London he declined
primacy.

454 "*William Richardson.*"

The first William Richardson of Newport was
mitted an inhabitant of the island of Aquidneck in 16
and, with twenty-eight others, signed the compact
Portsmouth, April 30, 1639. He was a shipmaster,
appears to have spent the latter part of his life at Fl
ing, New York. William Richardson, the Newport l
yer, is believed to have been his eldest son, by a th
wife, Amey Borden, a daughter of Richard (or poss
his grandson), and to have been born January 15, 16
He was called "Billy Richardson" by his familiar frie
The motto concerning "greedy dogs, which can ne
have enough," attached to Mr. Beaven's rejoinde
Mr. Richardson's essay, was, of course, a gentle
at the venality of the English clergy. The lawyer, J
Aplin, also took part in the controversy and wrote, f
the Church point of view, an answer to the Rev.
Mayhew's pamphlet, regarded by his friends as va
superior to the work of that astute controversial
Dr. Macfingvan's aloofness from this discussion ar
doubtless, as much from its missing the mark, or
rally aimed at in his sermon, as from a love of pe

455 "*Chauncy.*"

The Rev. Charles Chauncey, D.D., a great-grands
of the second president of Harvard College, of the sa
name, was born in Boston, January 1, 1705, and d
February 10, 1787. For many years and until his dea
he was pastor of the First Church in Boston. Duri
the Revolution he was an earnest patriot. Distinguish
for his piety and learning, he was one of the most a
tive controversialists of his day. In *A Letter to a Frie*
dated December 10, 1767, and published in Bosto
he essayed to answer the assertions of Bishop Ew
in the annual sermon of that year, before the Socie
for the Propagation of the Gospel, to the effect th
the dearth of Church of England ministers in Am
rica was to be attributed to the absence of resident

shops. Dr. Chauncey maintained, on the contrary, that this lack was due to the small demand for the services of Episcopal clergymen and the consequent inadequate provision for their support. He averred, moreover, that the project for the introduction of bishops was aimed not so much at spreading the gospel among the heathen as at forcing the establishment of the Church of England upon the colonists,—a conclusion not warranted by the statements he quoted from the Bishop's sermon itself. At this same time arose what has been styled "The Chandler-Chauncey Controversy." Thomas Bradbury Chandler, rector of St. John's Church, Elizabethtown, New Jersey, in the course of the year 1767, published his *Appeal to the Public in behalf of the Church of England in America*, in which, without perfect ingenuousness, as shown by his private letter to the Bishop of London, accompanying the book, he advocated the cause of an American episcopate. In the following year Dr. Chauncey took up the gauntlet, thus thrown down by Chandler, in his *Appeal Answered*, injuring the force of his argument, however, by the manifestly unwarranted charge, in the introduction, that the Churchmen had kept secret their reasons for the introduction of bishops until on the eve of accomplishing their purpose. For an excellent résumé of this controversy, which went on for about four years, see Cross's *Anglican Episcopate*, pp. 161-86. The origin of the quotation, in which Dr. Chauncey is alluded to, in the text, is not known.

456 "*Mayhew.*"

The Rev. Jonathan Mayhew (born in Martha's Vineyard, October 8, 1720; died in Boston, July 9, 1766) was pastor of the West Church from 1747 until his death, being distinguished as a preacher and a controversialist. As early as 1750, Dr. Mayhew awakened to what he considered the dangers to be apprehended from the introduction of an Episcopal hierarchy into New England, preaching a rather extravagant sermon upon the subject, on January 30th of that year. What is known, however, as the "Mayhew Controversy" did

the one whose name follows. If "William" is used here as a Christian name, the attendant family name has been inadvertently omitted. If, on the other hand, it is intended, like most of the others, as a surname, it must have been misprinted for *Williams*, no person of any eminence, bearing the form given, being known. The only distinguished patriot of the Revolution named Williams was William Williams (born in Lebanon, Connecticut, April 18, 1731; died, in the same place, August 2, 1811), a member of Congress in 1776-7, a signer of the Declaration of Independence, and a member of the "Council of Safety" during the greater part of the War of the Revolution. There is, however, doubt as to his having been a Churchman.

458 "*Chase.*"

The author attached no Christian name to this surname, but it is probable that he had in view Judge Samuel Chace (born in Maryland, April 17, 1741; died June 19, 1811), an ardent patriot, a signer of the Declaration of Independence, and a son of an Episcopal clergyman of English birth.

459 "*The Rev. Mr. Duché.*"

Jacob Duché, Rector of Christ Church, Philadelphia, at the time of the Declaration of Independence, was born in that city in 1737, and died there January 3, 1798, being a son of a Huguenot who came to America with William Penn. Although patriotically espousing the cause of the Colonies at the outbreak of the Revolution, his heart failed him on the occupation of Philadelphia by the British, and he left the country, his estate being confiscated. He returned, however, in 1790.

460 "*The Rev. William White.*"

Although Bishop White lived to the age of eighty-eight years, he was, at the date here mentioned, September, 1777, only twenty-nine, having been born April 4, 1748. It is noticeable that the authority of John Adams, cited in the margin of the text, does not sustain the statement of the author, however true it may have been,

that Mr. White was a chaplain of Washington's a
in 1777, but merely declares that he was one of the
chaplains of Congress at that date.

461 "*Mr. Duffield.*"
George Duffield, Presbyterian clergyman, was bor
Pennsylvania, October 7, 1732, and died Februa
1790. During the Revolution he served as chaplai
the army (fearlessly meeting the dangers and priva
to which it was exposed), and shared with the
Mr. White the duties of chaplain in the First Conti
tal Congress, as noted by Mr. Adams.

462 "*Judge Curwen.*"
Samuel Curwen was born in Salem, Massachu
December 28, 1715, and died, in the same town, Ap
1802. He was a captain in Sir William Pepperell'
pedition against Louisburg, and, in 1775, was appo
judge of the admiralty court. From that year until
he lived abroad as a loyalist, returning to his native
in the autumn of the latter year. His *Journal and L*
appeared in New York in 1842.

463 "*Your father and Mr. Wibird.*"
The father of Mrs. Abigail Adams was the Rev.
liam Smith, for more than forty years minister o
Congregational Church in Weymouth, Massachu
his wife being Elizabeth Quincy, a daughter of
Quincy.

464 "*Our Braintree Churchmen.*"
As early as 1702, persons attached to the Chur
England, in Braintree, Massachusetts, living in
portion of the town since named Quincy, petiti
the Society for the Propagation of the Gospel
minister, the Rev. William Barclay being settled
in 1704-5. This action led to the establishmen
Christ Church, the Rev. Ebenezer Miller being s
there from 1727 to 1761. At the time of Mr. Ad
letter, the Rev. Edward Winslow was the missio
of the Society at Braintree. As he afterwards took

uge, as a loyalist, within the British lines, in New York, it is unlikely that he approved the portion of the course of Mr. Duché here referred to.

.65 "*The introduction of Episcopacy into America.*" On October 24, 1785, Richard Henry Lee, President of Congress, addressed a letter to the Honourable John Adams, minister plenipotentiary to the court of Great Britain, upon the "plan for the consecration of American bishops." In it Mr. Lee begged Mr. Adams, in view of his "liberal regard for the religious rights of all men," that he would "remove mistaken scruples from the mind of the administration, by representing how perfectly consonant it is with our revolution principles,... that every denomination of Christians has a right to pursue its own religious modes, interfering not with others,—that, instead of giving offence, it must give content by evidencing a friendly disposition to accommodate the people here, who are members of the church in question." At about the same date John Jay wrote to Mr. Adams to a similar effect. On January 4, 1786, Mr. Adams replied to Mr. Lee that he had called on the Archbishop of Canterbury and presented a letter from a convention of delegates from the Episcopal Church in several of the States, together with those he had received from the late President of Congress and the present Secretary of State for Foreign Affairs, and also expressed his own conviction that he could not see any reasonable ground for dissatisfaction at the interposition of English bishops in America. On February 27, 1786, the Archbishop addressed a note to Mr. Adams, informing him that he had conferred with the Archbishop of York and the other bishops upon the subject of the address of the American convention, and requesting him to forward the duplicate answers enclosed to the proper committee, a service which he undoubtedly performed. These three letters are printed in full in Appendix No. 16 of Bishop White's *Memoirs of the Protestant Episcopal Church.* It is probable that, in the existing state of the Puritan mind in New England, this

action of Mr. Adams gave offence, especially in Boston, causing him to speak of the part he took in the introduction of Episcopacy into America as "bold and hazardous to me and mine." That John Adams had been perfectly familiar with the pre-Revolution dread of bishops in America, and therefore acted with his eyes open in taking the stand he did, evincing remarkable enlightenment and liberality for one reared as a strict Puritan, is shown by his letters, written many years later. February 13, 1818, in addressing H. Niles concerning the controversy of fifty years before, about the plan of episcopizing the colonies, especially New England, he remarks: "It spread an universal alarm against the authority of Parliament. It excited a general and just apprehension that bishops and dioceses and churches and priests and tithes were to be imposed on us by Parliament." (Quoted in Cross's *Anglican Episcopate*, p. 159.) In a previous letter to Dr. Jedidiah Morse (December 2, 1815), Mr. Adams asks, "Where is the man to be found at this day, when we see Methodistical bishops, bishops of the Church of England and bishops, archbishops and Jesuits of the Church of Rome, with indifference, who will believe that the apprehension of Episcopacy contributed, fifty years ago, as much as any other cause, to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of Parliament over the Colonies?" (*Id.*, p. 269.)

466 "*Colonel John Malbone.*"

John Malbone, father of the distinguished miniature painter, Edward Greene Malbone, was an eminent merchant of Newport and for years a member of the vestry of Trinity Church. At the time of his death he was brigadier-general of the State militia. On his tombstone, in Trinity church-yard, is this phrase: "A gentleman, whose sense of honour, liberality of sentiment, philanthropy and benevolence, reflected lustre on his character, as a merchant, citizen and friend, and justly gained him universal esteem."

467 "*Mayor George Hazard.*"
For some account of Mr. George Hazard, see under entry in the text of July 28, 1769 (Vol. ii. pp. 63, 64).

468 "*Colonel Henry Sherburne.*"
Henry Sherburne was for many years a prominent member of Trinity Parish, Newport, being long upon its vestry. He derived his title of Colonel from his Revolutionary service, having received his first commission, July 1, 1775, from John Hancock. During the struggle for independence he lost all his property, and was appointed, upon the return of peace, successively commissioner to adjust accounts between Rhode Island and the United States and general treasurer of the State. He also went upon a mission to the Choctaw and Chickasaw Indians, earning thereby a vote of thanks from Congress. His wife was the widow of William Tweedy and a daughter of James Honyman, Esq. Colonel Sherburne died May 31, 1824, at the age of seventy-seven years.

469 "*Colonel Jeremiah Olney.*"
Jeremiah Olney was one of those especially recommended to the General Assembly of Rhode Island, by General Washington, in a letter of October 12, 1776, as having "behaved themselves well" and being worthy of appointment in the "New Establishment." At that time he had the rank of captain, but, in the early part of the following year, was promoted to lieutenant-colonel. On February 28, 1784, Colonel Olney, in behalf of the officers of the Rhode Island Continental Battalion, presented an address to the General Assembly, expressing their "warmest gratitude, upon exchanging their military employment for the rank of citizens; the glorious objects of the late controversy with Great Britain being happily accomplished." Colonel Olney was repeatedly elected president of the Rhode Island Society of the Cincinnati.

470 "*John Innes Clarke.*"
Frequent references to Mr. Clarke, a merchant, will be found in the sketch of St. John's Church, Providence,

below, as well as a sk
J. Trumbull, is given i
died at Brooklyn, Ve

471. "*Judge Metcalf Bro*
A sketch of Judge Bow
will be found at the clo
Church, Providence, bel

472. "*The Carlile.*"
Mr. John Carlile, a big
vidence and a prominen
built, early in the nineteen
south side of George Sre
Adams and for many ye
ner, Mrs. Elizabeth Ty
sketch of St. John's Ch
and painting at the lay
new church, June 5, 1
John, became an Episc
of St. Peter's Church, Sal
to 1862.

473. "*William Larned.*"
Mr. Larned was a resp
the beginning of the nin
of a large family. Many
prominent members of S
the late Mr. Russell La

474. "*Colonel Christopher*
Lippitt and Mr. Mo
An account of the Lipp
found below, in the text, a
in the sketch of the War

475. "*Major Sylvester Gar*
Major Gardiner was a s
son of George) and Pen
was a very prominent m
soldier and a legislator. E
Sparrow Diary, Septembe

married, January 7, 1768, Sarah Beers, of Newport, having no children.

476 "*Rowland Brown.*"

Mr. Brown was a son of Robert and a grandson of William Brown, of Boston Neck. Rowland and his brother, Deputy Governor George Brown, once kept a tavern on Tower Hill. Their mother was Sarah Franklin, a niece of Benjamin Franklin. Rowland married his first cousin, Mary Wickes, of Warwick.

477 "*Governor George Brown.*"

An account of Governor Brown will be found below (Vol. ii. p. 61), under an entry of April 24, 1768. Hannah Brown, one of Governor Brown's large family of children, became the wife of Rowse Babcock, of Westerly.

478 "*George Hazard.*"

George Place Hazard, a son of George and Mary (Place) Hazard, was born April 16, 1730. The family name of his mother does not appear to have been given him at his birth or baptism, middle names being at that period very uncommon, but to have been added later, merely as a means of distinguishing him from other George Hazards. For the same reason he bore the nickname "Little-Neck George," inasmuch as he owned and occupied the farm of one hundred and thirty acres, known as the "Little Point Judith Neck Farm." George Hazard and Sarah Hazard, whose marriage is noted in the text, were second cousins. They had four children: Alice, who married Geoffrey Hazard; Thomas and George, who died unmarried; and another Thomas, who married Abigail Robinson.

479 "*Son of George.*"

George Hazard, the father of the bridegroom, was a son of Thomas and Susannah Hazard. He was born January 18, 1699, and died in 1746. He received from his father, as a gift, more than four hundred and fifty acres of land, in two tracts, since known as the Tho-

mus G. Hazard farm and the Thomas N. Potter farm. One of the grandsons of George Hazard was the Honourable Benjamin Hazard, of Newport, born September 9, 1774 (or September 18, 1770, in Historical Catalogue of Brown University, 1905, p. 79); died March 10, 1841. He graduated at Brown University, in 1792, and was admitted to the bar in 1796, practising in Newport all his remaining life, with marked ability and unquestioned integrity. In 1809, he was elected a representative to the General Assembly, and retained the office until 1840, being sometimes speaker. On October 28, 1807, Mr. Hazard married Harriet Lyman, a daughter of Major Daniel and Mary (Wanton) Lyman, occupying the Wanton house on Broadway until his death.

The following tribute to the memory of the Honourable Benjamin Hazard, expressly prepared for this work, is from the pen of the Honourable William Hunter, of Newport, late our ambassador at the court of Brazil:

"There is one individual belonging to this numerous, wide-spread and highly respectable race, who is deserving of particular notice and regard. We refer to the late Honourable Benjamin Hazard. His portrait has already been sketched by the skilful hand of Professor Goddard. (See *Address to the People of Rhode Island*, p. 61.) Mr. Goddard's remarks need no correction, and but little of addition. The ancient constitution of Rhode Island, formed out of the provisions of its admirable charter, was the most democratic perhaps that ever existed. It required a semi-annual election of Representatives to the General Assembly. Mr. Hazard was a Representative from the town of Newport in the General Assembly for thirty-one years, and of course "was subjected to the ordeal of sixty-two popular elections", a singular proof of the enlightened stability of his constituents, of his general high desert, and his peculiar fitness for this important office. This fact, independent of all others, entitles him to claim rank as a distinguished man, and, as it were, demonstrates the

possession of those impressive and useful qualities whose combination render character at once eminent and enduring. Mr. Hazard's course of reading and study, operating upon a mind of genuine native strength, and confirming and justifying a native sturdiness of will (the germ and guaranty of greatness), gave to all his literary efforts and political proceeding an air and cast of originality. He read and dwelt upon such books as Rabelais, Burton's *Anatomy of Melancholy*, Hobbes's *Leviathan*, Swift's *Gulliver*, Berkeley's *Querist*, and latterly the dramas of Shakespeare and the romances of Sir Walter Scott. In the middle and latter periods of professional career, he was employed in most of the important lawsuits of the day, both in the courts of the State and the United States. In politics, though his agency in the conflicts of parties, if examined in the nicety of details, might betray some seeming inconsistencies, he was in the main true to himself and the system of conservatism.

"His legislative reports on banks, currency, &c., and on the extension of suffrage, are marked by sterling thoughts and true and profound principles. In his style, as may have been anticipated from what has been here said, there was nothing gaudy or flashy; he aimed at and hit the mark of a plain, pure, Anglo-Saxon diction. He disdained the ordinary garden flowers and the glittering though far from precious stones of the surface, to refresh and surprise us occasionally with flowers of native forest birth, culled in an extensive range, and with gems 'of native hue serene,' discovered by explorations in the depths of thought and meditation."

480 "*Old Thomas Hazard.*"

Thomas Hazard, eldest son of Robert and grandson of Thomas Hazard, the original emigrant from Great Britain, was born in 1660 and died in 1746. He was a very great landholder, being the owner of nearly four thousand acres, including the six southern farms on Boston Neck, of which one is still, or has lately been, occupied by his lineal descendant, Thomas G. Hazard. His

wife was named Susannah and is supposed to have belonged to the Nichols family. Thomas Hazard does not appear to have taken much interest in town or colonial affairs, his name seldom occurring in the records except the books of land evidence. He had seven sons and three daughters. Dr. MacSparran, in his *Diary*, under date of August 23, 1743, speaks of "Old Tho' Hazard" as being present at a baptism and, subsequently, dining, along with eight other guests, at the glebe-house. It is noticeable that Mr. Hazard had been dead some years when the Doctor refers to him in the record of the marriage in the text.

481 "*Dr. Rowland R. Hazard, of Newport.*"
Rowland Robinson Hazard, a son of Thomas Hull and Abigail (Robinson) Hazard, was born in South Kingstown, February 20, 1792, and died in Newport, August 21, 1874. He studied medicine in the office of Dr. William Turner, and, after the completion of his studies, continued to practise with him, winning the confidence of the entire community. After his marriage to Anna Collins, he removed to a fine old-fashioned house, fronting on the Mall, where he lived until his death. He carried on the business of pharmacist, in connection with his practice of surgery and medicine, for a quarter of a century or more, when he surrendered his establishment to his nephew, Rowland Hazard, and Mr. Philip Caswell, who formed the well-known house of Hazard & Caswell, in Newport and New York. Dr. Hazard's "manner" is said to have been "indescribably kind and gracious, his tenderness towards children unvarying and his charity and devotion to the suffering poor without limit." "He was athletic, erect, and agile and, at seventy years of age, could outwalk almost anybody." "He was a man of great modesty and reticence, but of strong convictions of right."

482 "*Governor Charles Collins.*"
Charles Collins, of Newport, was a son of Captain Charles and Hannah Collins. On October 8, 1797, he was married to Lydia, daughter of Governor William

Bradford, of Bristol. From 1824 to 1832, he was elected lieutenant-governor of Rhode Island, serving one year longer, on account of an indecisive election.

483 "*Robert Hazard commonly called Dr. Hazard.*" Dr. Robert Hazard was born May 1, 1723, and baptized by Dr. MacSparran, August 17, 1742, "upon his own personal profession of faith," Mrs. MacSparran, "aunt by the mother to said young man," being one of the witnesses. The Doctor notes that he had been "bred in Quakerism but happily recovered from ye errors of y^t sect." His last illness was a lingering one, and, on the second Sunday after his death, Mr. Fayerweather "preached at the house of mourning of the late Doctor Hazard on *mortality*, a large congregation present." His study at Boston, under the charge of his uncle, caused him to be, it is supposed, the best educated physician in South Kingstown at that period, his practice extending to Hopkinton and Charlestown. "A halo of romance," remarks Mrs. Robinson, in *The Hazard Family of Rhode Island*, "has always lingered about the name of Dr. Robert Hazard, and yet the reason for this would be difficult to define. That he attended the 'unfortunate Hannah Robinson,' in her last illness (two years after his own death, according to Thomas R. Hazard's account), may have added somewhat to this interest. His will gives one an insight into his character, and the inventory of his estate seems to place him almost within sight and touch of the present generation. The rooms of his dwelling-house are all mentioned, with the furniture belonging to each room,—in the parlor eight or ten chairs, a table and the tea-table, with its fine old china. In each of the sleeping-rooms must be placed the *candle-stand*,... the chests and the chest of drawers.... The 'school-room chamber' showed that his children were educated at home." It is evident, from Dr. MacSparran's *Diary*, that Robert Hazard, when a youth, was a favourite nephew of the Doctor and his wife, being repeatedly mentioned as dining at the glebe-house, or as going thence, with his cousin Betty Gardiner (after-

wards Mrs. Lechmere), to attend a wedding and an "in-fair," or as sitting "reading Physick," in the Great Room, on a rainy day, while the same cousin Betty is helping her aunt, near by, in "putting her red Durance Petticoat in the Frame."

484 "*Joseph Hazard's her son.*"
Colonel Joseph Hazard was born May 21, 1728, an died in April, 1790. On September 28, 1760, he marrie Hannah, daughter of Deputy Governor Jonathan Nich ols, having by her eight children. In 1786-7 he was a sociate judge of the Supreme Court. The main inciden of Judge Hazard's public career are given in the tex

485 "*Caleb Hazard,*"[1] *of South Kingstown.*"
Caleb Hazard, a son of Colonel George and Penelo Hazard and a brother of Deputy Governor George Ha ard, was born November 24, 1697, and died Jan ary 15, 1726. His father gave to him, by deed, one hu dred and fifty acres of land, at the west of Point Jud Ponds, where he was buried at the early age of twen eight years, leaving his young wife and two sons, third being yet unborn. Caleb Hazard's grave indica that, like the other early members of the race, he wa man of large stature.

486 "*William . . . Hazard.*"
Captain William Hazard was born April 12, 1721. ter the death of his father he appears to have lived some years with his mother, at the house of his st father, Governor William Robinson, near what is cal at the present day Silver Lake, Wakefield. On July 1743, Dr. MacSparran records, in the *Diary*, that "wife came from Mr. Robinson's in Company w Billy Hazard," and on September 12, 1744, speaks "Billy Hazard's weding" at Conanicut, when he w married to Phebe, daughter of John and Damaris Hu He afterwards lived on Conanicut, frequently rep senting the town of Jamestown in the General Asse bly and holding other offices. A few years spent on t sea gave him the title of Captain.

uge, as a loyalist, within the British lines, in New York, it is unlikely that he approved the portion of the course of Mr. Duché here referred to.

165 "*The introduction of Episcopacy into America.*" On October 24, 1785, Richard Henry Lee, President of Congress, addressed a letter to the Honourable John Adams, minister plenipotentiary to the court of Great Britain, upon the "plan for the consecration of American bishops." In it Mr. Lee begged Mr. Adams, in view of his "liberal regard for the religious rights of all men," that he would "remove mistaken scruples from the mind of the administration, by representing how perfectly consonant it is with our revolution principles,... that every denomination of Christians has a right to pursue its own religious modes, interfering not with others,—that, instead of giving offence, it must give content by evidencing a friendly disposition to accommodate the people here, who are members of the church in question." At about the same date John Jay wrote to Mr. Adams to a similar effect. On January 4, 1786, Mr. Adams replied to Mr. Lee that he had called on the Archbishop of Canterbury and presented a letter from a convention of delegates from the Episcopal Church in several of the States, together with those he had received from the late President of Congress and the present Secretary of State for Foreign Affairs, and also expressed his own conviction that he could not see any reasonable ground for dissatisfaction at the interposition of English bishops in America. On February 27, 1786, the Archbishop addressed a note to Mr. Adams, informing him that he had conferred with the Archbishop of York and the other bishops upon the subject of the address of the American convention, and requesting him to forward the duplicate answers enclosed to the proper committee, a service which he undoubtedly performed. These three letters are printed in full in Appendix No. 16 of Bishop White's *Memoirs of the Protestant Episcopal Church*. It is probable that, in the existing state of the Puritan mind in New England, this

first wife, unless she was an unrecorded daughter(E
beth) of Robert and Elizabeth Carr.

In May, 1732, James Honyman, junior, was el
attorney-general of the Colony, continuing to ho
office until 1740. Besides occupying several other
tions of trust and honour, he was appointed b
Crown, about 1764, advocate-general of the cou
vice-admiralty and retained the dignity until th
volution. Mr. Honyman was a gentleman of th
school, had an extensive and profitable practice
lawyer in Newport at this period, and remained
after the British took possession of the town, his
occurring during the occupation. He married Eliz
Goulding and had two sons and six daughters, tw
whom married sons of Governor Joseph Wanton
another Abraham Redwood, junior. See also a notic
der an entry of February 12, 1771 (Vol. ii. pp. 9

489 "*General Varnum.*"

A sketch of this distinguished man will be found i
Updike's *Memoirs of the Rhode Island Bar*, p. 1.

490 "*The son of Judge Hazard, now living in Ch
town.*"

Robert, eldest son of Joseph and Hannah Hazard
born January 31, 1762, and died August 12,
having outlived by about twenty years all his
brothers and sisters except Ruth, who survived hi
a portion of a year. He was in about his eighty
year at the time Mr. Updike refers to him as "a
erly gentleman." To distinguish him from othe
the same name, he was called "Cold-Brook Rob
His wife was Alice, daughter of Peleg Anthony,
"pure Saxon," to which allusion is made in the te
being the form of Mr. Hazard's reply, was, plainl
kind of asseveration which the Bible describes as
to some men "the end of all strife."

491 "*Governor Wilcox.*"

Edward Wilcox, of Charlestown, was lieutenant
ernor of Rhode Island from 1817 to 1821.

492 "*The venerable Dr. Waterhouse.*"

Benjamin Waterhouse, physician, was born in Newport, March 4, 1754, and died in Cambridge, Massachusetts, October 2, 1846. He began to practise in Newport about 1780, and in 1783 assisted in founding the medical school at Harvard University, where he was a professor from that date until 1812. For a portion of the same period he was a Professor of Natural History at Brown University, delivering in the State House at Providence the first course of lectures on that science in this country. After 1812, he was medical supervisor of military posts in New England. In 1799, he introduced vaccination into his own family, in opposition to the ridicule of the profession and of the public. He left a number of erudite works. (See also Note 390.)

493 "*Dr. Moffat.*"

Among the Land Title Records of North Kingstown is the entry, in 1751: "Edward Cole, of Newport, Thomas Moffitt, M.D., of Newport, and Gilbert Stuart, of North Kingstown, enter into articles of copartnership to manufacture snuff and to erect a mill at Pettaquamscut." Dr. MacSparran, in his *Diary*, makes several references to Dr. Moffat as a visitor at the glebe-house, at first apparently under the general designation of "a Scotch Dr." In 1765, he accepted office under the Stamp Act and was, in consequence, along with two or three others, burned in effigy by a mob, in front of the Court House in Newport, the houses of the unpopular office-holders being afterwards rifled and they themselves forced to seek protection on board a sloop of war, lying in the harbour. Moffat fled to England, and, after two or three years, obtained a small sum for his losses. (See Notes 428, 430.)

494 "*A proper stream.*"

The site selected was the point said to have been formerly occupied by the Pequots, where the Mattatoxet stream reaches the head of the Narrow or Pettaquamscutt tidal river, in the southeastern part of North Kings-

possession of those impressive and useful qualities whose combination render character at once eminent and enduring. Mr. Hazard's course of reading and study, operating upon a mind of genuine native strength, and confirming and justifying a native sturdiness of will (the germ and guaranty of greatness), gave to all his literary efforts and political proceeding an air and cast of originality. He read and dwelt upon such books as Rabelais, Burton's *Anatomy of Melancholy*, Hobbes's *Leviathan*, Swift's *Gulliver*, Berkeley's *Querist*, and latterly the dramas of Shakespeare and the romances of Sir Walter Scott. In the middle and latter periods of professional career, he was employed in most of the important lawsuits of the day, both in the courts of the State and the United States. In politics, though his agency in the conflicts of parties, if examined in the nicety of details, might betray some seeming inconsistencies, he was in the main true to himself and the system of conservatism.

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December 3, 1755, indicates that he was four months old at the time of his baptism. Some of the accounts given of Gilbert Stuart's life have been considered by his friends to be written in a hostile spirit. It may therefore be interesting and due also to the painter's memory to quote, from the earlier part of Miss Stuart's letter, a portion which Mr. Updike, writing sixty years nearer the time, when those mentioned were probably still living, judged it wise to omit, the letter being a private one.

"If my father's memory is not to be permitted to pass into oblivion," she writes, "we should certainly feel gratified to have some sketch of him from the pen of a *Gentleman* and his Townsman, as it has been his misfortune to be handed down to posterity by his enemies. Dunlap has been his most conspicuous biographer. He certainly was fit to write only for the Green-room, for which he had been mostly employed. Sometime since I had a conversation with Colonel Trumbull, who was one of my Father's old and intimate friends. I asked him what he thought of Dunlap's account of him,—if he should have identified him with that. 'No,' said the Colonel. 'Your Father was a gentleman, not the Tavern jester, he has represented.' But this is not the worst. He has, in one instance, made him dishonest, which, of all things, was certainly the most unjust. He was a man but little skilled in fraud. The difficulty with him was, depending too much on the honesty of his fellow-men. But for this, we might have been in affluence."

1 "*Gilbert Stuart Newton.*"

This nephew of Gilbert Stuart was born in Halifax, September 20, 1797, and died in Wimbledon, England, August 5, 1835. Some accounts give the name of his father, perhaps incorrectly, as *Edward* Newton, rather than *Henry*, as in the text. Gilbert studied in Italy and met in Paris Washington Allston, Sir David Wilkie, and Charles R. Leslie, returning with Leslie to England, where he was admitted to the Royal Academy, as a student, an associate, and finally, in 1831, an academician. His English career was a brilliant one. He and Wash-

ington Irving lodged together, on terms of extreme i
timacy, in Langham Place, London. Newton paint
many portraits and *subject pictures*, showing an extrac
dinary eye for colour.

502 "*He has one brother now* [1843] *living.*"
The Honourable Edward A. Newton was the princip
patron of St. Stephen's Church, Pittsfield, from its fou
dation in 1830 until his death, and one of the most prom
nent and devoted Churchmen in the diocese of Mass
chusetts. In 1856, he contributed one-third of the co
of a rectory for the Pittsfield parish. Few other of its la
men have been so much honoured and respected as h

503 "*He was requested to paint a head of himself.*"
Stuart painted at least one portrait of himself, whi
was purchased, in December, 1896, by the Nation
Gallery (or by the National Portrait Gallery), Londo

504 "*My sister Jane.*"
Jane Stuart was born about 1810, and died in Ne
port, April 28, 1888. For many years she followed, wi
credit, the profession of a portrait-painter. It was long h
intention to prepare a life of her father, and, in 187
she published several articles upon the subject in *Scri*
ner's Monthly. A little later, at her request, the biograph
was written by George Champlin Mason[178] (subs
quently the author of the *Annals of Trinity Churc*
Newport), and published in New York, in 1879, und
the title of *The Life and Works of Gilbert Stuart.*

505 "*The northeast bedroom.*"
During the latter half of the nineteenth century it w
the custom of the occupants of the house, guided a
parently by tradition, to point out the *south*-east room
the birthplace of the painter. Mr. Hammond's letter m
have been misprinted.

506 "*John Collins.*"
John Collins, a member of Trinity Parish, Newpo
and a man of business previously to the Revolutic

was elected governor by the "Paper Money party" in 1786. He had previously been in the Continental Congress.

507 "*George Sears.*"

George Sears, a deputy to the General Assembly from Newport in May, 1776, was then elected lieutenant-colonel of the First Regiment of Newport County. He was married to Abigail Hall, in Newport, January 2, 1765. Their son George became a successful and highly esteemed merchant of Baltimore, for whom Major-General George Sears Greene was named, being born within a year after his death. Major-General F. V. Greene, son of General George, writes under date of October 23, 1905: "I have always understood from my father that the George Sears for whom he was named was a merchant residing in Baltimore and an intimate friend of his father, Caleb Greene, who owned a number of ships carrying cargoes between Baltimore and Rhode Island." *David* Sears, in the original edition of *The History* (p. 258) is plainly a mistake for *George.* (Rhode Island Colonial Records, vii. 461-2.)

508 "*Dr. MacSparran and his wife embarked for England.*"

In addition to the objects of this journey mentioned in the text, there are reasons to believe that the Doctor hoped it might result in a settlement, for the remainder of his life, in the old country. As early as November, 1752, he wrote to his friend, the Rev. Paul Limrick, in Ireland: "If I can but obtain my Wife's Consent, or her Company rather, along with me, and can get in some Money I have out on Bonds, I believe I shall go to *England* next Spring; but as for my Lands, Stock, and Slaves, I shall not sell them, lest I should be disappointed of a Provision in one of your two Islands. As the Shadow lengthens as the Sun grows low, so, as Years increase, my Longings after *Europe* increase also." (*America Dissected*, Letter II, Appendix A.) Already somewhat previously, in August of the same year, he had informed Mr. William Stevenson, also in Ireland: "I have Leave

the Hearts of Men at command; a
serve the Interest of *Christ*'s Ch
me up Friends and restore me to a
it: If not, his Will be done." (*L*
dix A.)

There is also a less strongly a
that Dr. MacSparran had an alter
ing consecrated a bishop for the N
A grandniece of Mrs. MacSparran
remarks: "I have heard from my
ple, a daughter of Dr. Sylvester
Mrs. MacSparran," that Dr. Mac
land was to be ordained Bishop. B
excitement occurred at home wi
an English Bishop and, together
wife, led him to return as he wen
rather live in the hearts of his pa
all the Bishops' gowns in the wo

It is known that at about th
though abortive efforts were maki
Bishop of London and the Bishop
disapproval, however, of his M
for the establishment of the ep
"About this time the efforts of Sh
enforced by those of some of his
copal bench. Chief among his new
Secker, Bishop of Oxford, and W
of Durham, author of the celebrate

509 "*His wife fell a victim to . . . the small-pox.*" At this age, when the prevalence of this disease has been so largely diminished by vaccination, it is almost impossible to realize how practical a factor it formed in the life of the eighteenth century. Bishop Sherlock, in his report to the King in Council, in 1759, upon the state of the Church of England in the colonies, cites the distemper as a cause of their frequent ill supply with ministers, remarking that "the families settled in the country and which are able to provide otherwise for their children will not send their Children at a great expense and hazard to be ordained in England, where they often (as by experience has been found,) catch the Small Pox, a distemper more fatal to them than to others, and several who have come over hither for Orders have dyed here of this disease." (Cross's *Anglican Episcopate*, pp. 328-9.)

The distinguished Dr. Waterhouse, in a letter of November, 1839, remarks: "It is now nearly sixty years since I vaccinated the first patients. . . . I once inoculated all the inhabitants of Newport, who would accept of that blessing. The places of worship, particularly your Trinity Church, were the places where they convened for the purpose. . . . The Rev. Mr. Dehon preached *two sermons* on that subject, in my hearing, at Newport."

510 "*Broadway chappel burying yard in Westm'.*" In a communication of Mr. Daniel Berkeley Updike to the president of the Rhode Island Historical Society, upon the place of burial of Mrs. Hannah MacSparran, under date of February 10, 1888, Mr. Updike remarks: "When in London in the summer of 1886, I determined to find the grave, if possible. It will be noticed that the entry of the Records of St. Paul's, as above quoted, states that Mrs. MacSparran was buried in Broadway Chapel Burying-yard, in Westminster. I was unable to find any church of that name in the district of Westminster. But, after some uncertain search in the neighbourhood in which I was told Broadway

was, I noticed a street named Great Chapel Stre
Thinking this name might prove a clue, I followed t
street until I came to a modern gothic church of co
siderable size, on the corner of Great Chapel Street a
Little Chapel Street, the grave-yard being bounded,
the south, by the well-known thoroughfare of Victo
Street . . . that portion of which, I subsequently foun
was formerly called the Broadway. This building,
learned from a placard, was called Christ Church, Vi
toria Street. Calling on the vicar, the Revd F. K. A
lionby, I ascertained that it occupied the site of a churc
formerly known as the New Chapel in Tothill Fiel
the Broadway, Westminster, founded as a chapel of ea
to St. Margaret's, Westminster.... The ground arou
the chapel was consecrated as an additional burial-grou
for the mother parish.... The present church is with
the parish of St. Margaret and is distant from the m
ther church and from Westminster Abbey, about
quarter of a mile.... After a short search I was
warded by finding a flat stone,—a parallelogram in sha
—bearing the following inscription, which I give p
cisely as it now stands:

HERE LYES
HANNAH MACSPARRAN
WIFE OF THE REV.
DR. MACSPARRAN
OF NEW ENGLAND
WHO DIED JUNE [ ] 4TH 17 [
IN THE [ ] YEAR OF HER A [

The stone is exceedingly defaced by wind and weath
As one enters the path of approach from Victoria Stre
it lies on the left-hand side about fifty paces along t
path from the street, and perhaps six feet on the l
of the path itself.... I am happy to say that during
few days' stay in London, in November last, I ag
saw the vicar, who kindly gave me permission to ha
the inscription on this stone recut . . . and the stone
self rehabilitated, as far as possible. I hope in this ma
ner to preserve a few years longer the memorial of t
resting-place of this daughter of Narragansett." Wh
the editor visited the spot, a few years after the d

of Mr. Updike's communication, he found the name *Hannah MacSparran* freshly and clearly cut upon the stone, but at a later visit, in the summer of 1900, the tablet, in common with several adjacent ones, had entirely disappeared, having been buried beneath the turf, by the order, it was said, of the London County Council.

511 "*Brigadeer Samuel Waldo.*"

Samuel Waldo, soldier and jurist (born in Maine, in 1721; died there, April 16, 1770), was a son of Samuel Waldo, a great landed proprietor in Maine, and a grandson of Brigadier-General Jonathan Waldo, a wealthy merchant of Boston and an officer, like his son, at the capture of Louisburg. Samuel graduated at Harvard College in 1743, and was commissioned a colonel in the British Army in 1744. In 1753, he went to Europe, with authority from his father, to procure emigrants to settle the *Waldo patent*, becoming successful in his mission. It was thus that he chanced to be at hand at the time of the death and interment of Mrs. MacSparran. A town of *Waldoborough* and a *Waldo* County are found in Maine.

512 "*Christopher Kilby Esq'.*"

Mr. Kilby was, in 1745, the Massachusetts agent who petitioned "the Right Honourable the Lords of the Committee of His Majesty's Most Honourable Privy Council" respecting the controversy about the boundaries between the Province of Massachusetts Bay and the Colony of Rhode Island,—a petition which was considered and reported upon by a committee appointed by the Rhode Island Assembly, including Benjamin Hassard [*sic*], Peter Bours, and Daniel Updike, Esqs. In 1757 and 1758, Mr. Kilby was acting as his Majesty's "agent victualler," to whom the accounts of provisions and transportation furnished by the Colony of Rhode Island, in the expedition against Crown Point, had to be presented for payment. It is likely that it was in this latter capacity that he happened to be in London at the time of Mrs. MacSparran's burial. Not improbably Dr.

MacSparran had had some previous knowledge of
if not acquaintance with him, through Colonel Up

513 "*Mr. George Watmough an English man.*"
On September 11, 1733, at St. Paul's Church,
don, Miss Rebecca Watmough was married to Ca
Benjamin Wickham, of Newport, Rhode Island, a r
ber of Trinity Parish and a friend of Dr. MacSpa
Some years later, Mr. Edmund Watmough, evid
a relative of Mrs. Wickham and perhaps her bro
visited Newport, and married there, subsequentl
turning to England. On August 15, 1743, Dr.
Sparran notes, in his *Diary:* "Capt. Benj^a Wic
called here and told us Mr. Watmough & wife se
their Service in his last L^y," meaning, no doubt
Mr. and Mrs. Edmund Watmough. The George
mough who acted as a pall-bearer at Mrs. MacSpar
interment must have been a member of the same
ily, and was probably an intimate friend of the D
There were, long since, Watmoughs in Lancashir
Kent and, more recently, in Yorkshire, branches
family being now found in America, at Philadelphi
Washington.

514 "*Dr. Gardiner's Son John.*"
John Gardiner, elder son of Dr. Sylvester, was
in Boston, in 1731. He was consequently, at the
of his aunt's death, about twenty-four years of
having studied law at the Inner Temple and ha
been perhaps already admitted to practice in the c
of Westminster Hall. He contracted an intimacy
Churchill, Lord Mansfield, and John Wilkes. He
later appointed attorney-general of the island o
Christopher, subsequently returning to America, w
he died in 1793. (See also Note 242 and corresp
ing text.)

515 "*Y^e best wife in ye world.*"
There can be no shade of doubt of the bereaved
band's sincerity in this apparent hyperbole. Not
was Mrs. MacSparran beautiful and accomplished

she possessed many homely domestic virtues, of which we gain glimpses in the Doctor's *Diary*, as when she is putting her "red Durance Petticoat in the Frame," or getting together "Hams, some Beets, an old cheese and a Barril of Apples," for an ingratiatory present to "ye commodore." Ninety years after her death, a grand-niece, herself already an old lady, recalling the traditions she had received from her mother, after recounting that "Mrs. MacSparran had a fine taste for music and played upon the Harpsichord," added: "At her leisure time she amused herself in spinning flax and carried some hundred skeins to England, where they were bleached and woven into damask table-cloths, which she presented to her aunts, in remembrance of her."

516 "*Here he complained of being indisposed.*"

Daniel Updike, the second attorney-general of the name, born four years after the death of Dr. MacSparran, thus relates, in his manuscript reminiscences, the circumstances of this event, as he had been told them: "Dr. MacSparran caught his death at father's. He went to prayer and had read and was going to kneel, and being a heavy man and putting his hands on the table to ease himself down, the table split off and his weight came down and he hit the edge of his eye-brow against the sharp edge of the table-leg and he bled profusely. But he would have nothing done until he had finished his prayer. They bound it up and he got home and never recovered. My father watched with him, when he died. He was a very large man and had the church-desk made larger, so as he could get in. He wd weigh 3 or 400."

517 "*The house is now standing.*"

In the sixty years since this was written, the old glebe-house has gone far towards utter ruin. The portion toward the south, once containing the Doctor's study, has entirely disappeared, the remainder of the house is practically uninhabitable, and has for some time (1905) stood untenanted. In a few years but a slight trace of the venerable building will remain, and the flagged walk, through the ancient lilac-bordered terraces, will lead to

no hospitable door. The property passed, many
since (in 1842), from the parish of St. Paul's int
vate hands, by a nine hundred and ninety-nine
lease, equivalent in everything but the name to a
The house was not, in its best estate, spacio
handsomely finished, like many of those of the
period in Boston Neck and Point Judith, but de
its distinction from the fine personalities of its ori
occupants.

518 "*Decently Interred under y' Communion Tab*
There is a tradition that, previously to the removal
Narragansett Church to Wickford in 1800, the
munion Table was not connected with the pulpi
desk, but was at the present east end of the ch
where the marks of an overhanging canopy can s
traced on the wall. The later transfer of the Holy
and its rail is said to have been made to supply roo
a large pew for the Shaw family. Sometime after t
moval of the church, Mrs. Lodowick Updike, who
great favourite with her uncle, Dr. MacSparran, an
deeply interested in his memory, and who is underst
have been present at his interment, being then seve
years of age, took her young grandson, Updike H
to the old church-yard and pointed out to him a
lar tumulus, impressing the fact upon his memor
it had been raised above the exact resting-place
Doctor, after it had ceased to be marked by the s
building above it. The spot is somewhat to the
and west of the present MacSparran monument,
was placed partly with a view to its effect and n
tirely with the purpose of designating the grave
strict accuracy. The church is said to have stood
about three feet from the west and south boundary
so that it could not have faced the south, as it d
its present position. But if it originally had its do
ward the east, facing the church-yard, the Comm
Table, in its primary position at the right of on
tering the church, would have been quite nearly
the tumulus indicated by Mrs. Updike as the s

the grave. There is, however, reason to believe that the original entrance was on the north side of the Church. See "Plan of Old Church," by Martin Reed.

519 "*Mr. Pollin.*"
Brief notices of the four clerical pall-bearers, Mr. Pollen, Mr. Leaming, Mr. Matthew Graves, and Mr. John Graves, will be found a few pages below, in the text.

520 "*John Case.*"
A notice of Mr. Case will be found under an entry of July 29, 1770 (Vol. ii. p. 76).

521 "*Bass.*"
A notice of Bishop Bass will be found under an entry of September, 1765, in the text (Vol. ii. p. 46).

522 "*The Rev. Dr. MacSparran.*"
In 1851, at the time of the third Jubilee of the Society for the Propagation of the Gospel, by the effort of the Rev. Daniel Henshaw, then rector, a tablet was erected in the present parish church of St. Paul, at Wickford, Rhode Island, with the following inscription:

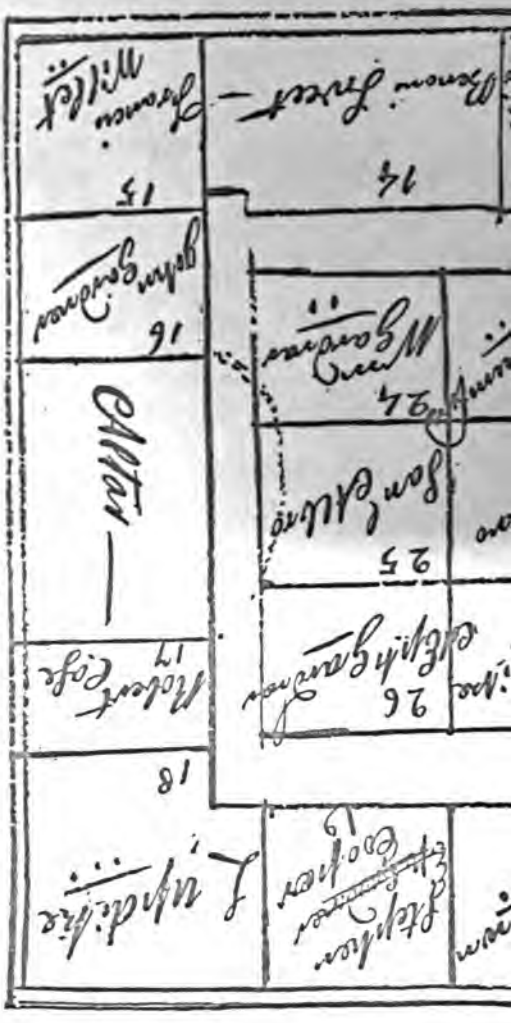
IN MEMORY OF THE REV. JAMES McSPARRAN, D. D.,
FOR THIRTY-FIVE YEARS THE MINISTER OF ST. PAULS, NARRAGANSETT
HE DEPARTED THIS LIFE,
DEC. 1ST, 1757.

IN MEMORY ALSO, OF
REV. SAMUEL FAYERWEATHER,
HIS SUCCESSOR, WHO DIED 1781.
BOTH WERE MISSIONARIES OF
THE S. P. G. F. P.

3RD JUBILEE, A. D. 1851.

For more than a century after the death of Dr. MacSparran and for sixty-nine years subsequently to the removal of the Narragansett Church from its site above his grave, no monument marked the place of his burial. In the summer of 1862, a pilgrimage was made, by a number of enthusiastic Churchwomen of East Greenwich, to the spot, then fast passing into oblivion. As a result, however, of their representations, the matter of a suitable memorial was brought before the Rhode Is-

This is a correct map o
church fifty years ago



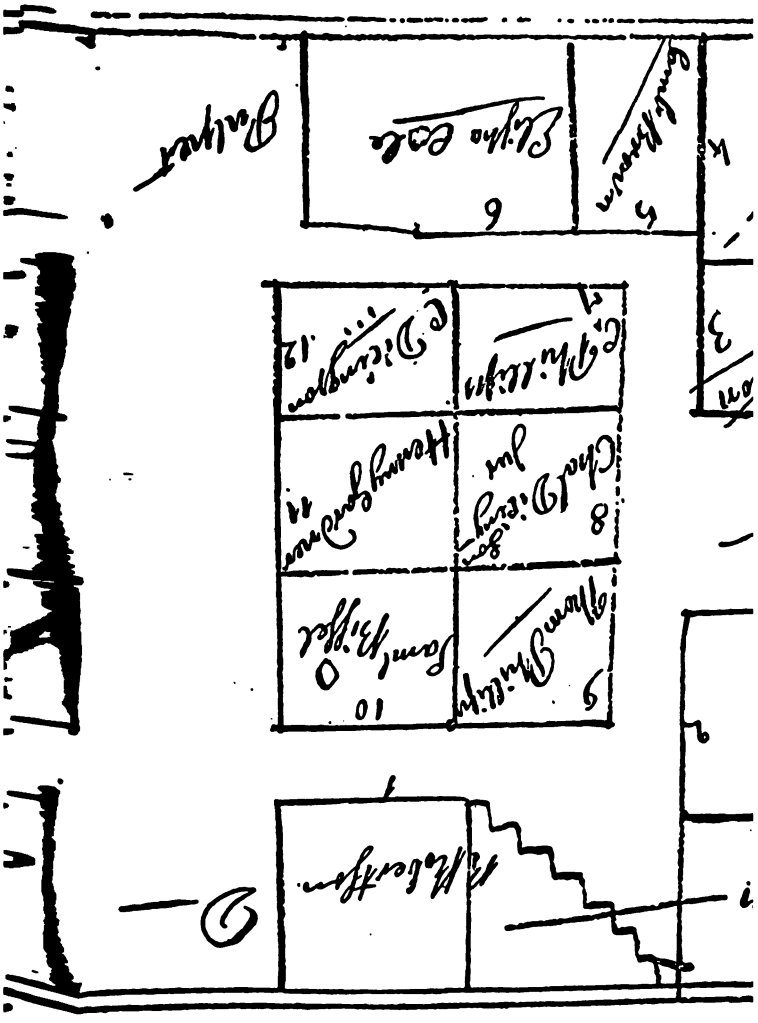
[*LETTER accompanying the foregoing Plan*]

My dear Mr. COLE: *This drawing of Old Saint*
to hang in the study of the Rector. I am, Sincere

Situation & plan of ...

Apl 18 1810 — — as done

with the Direction of M. ...

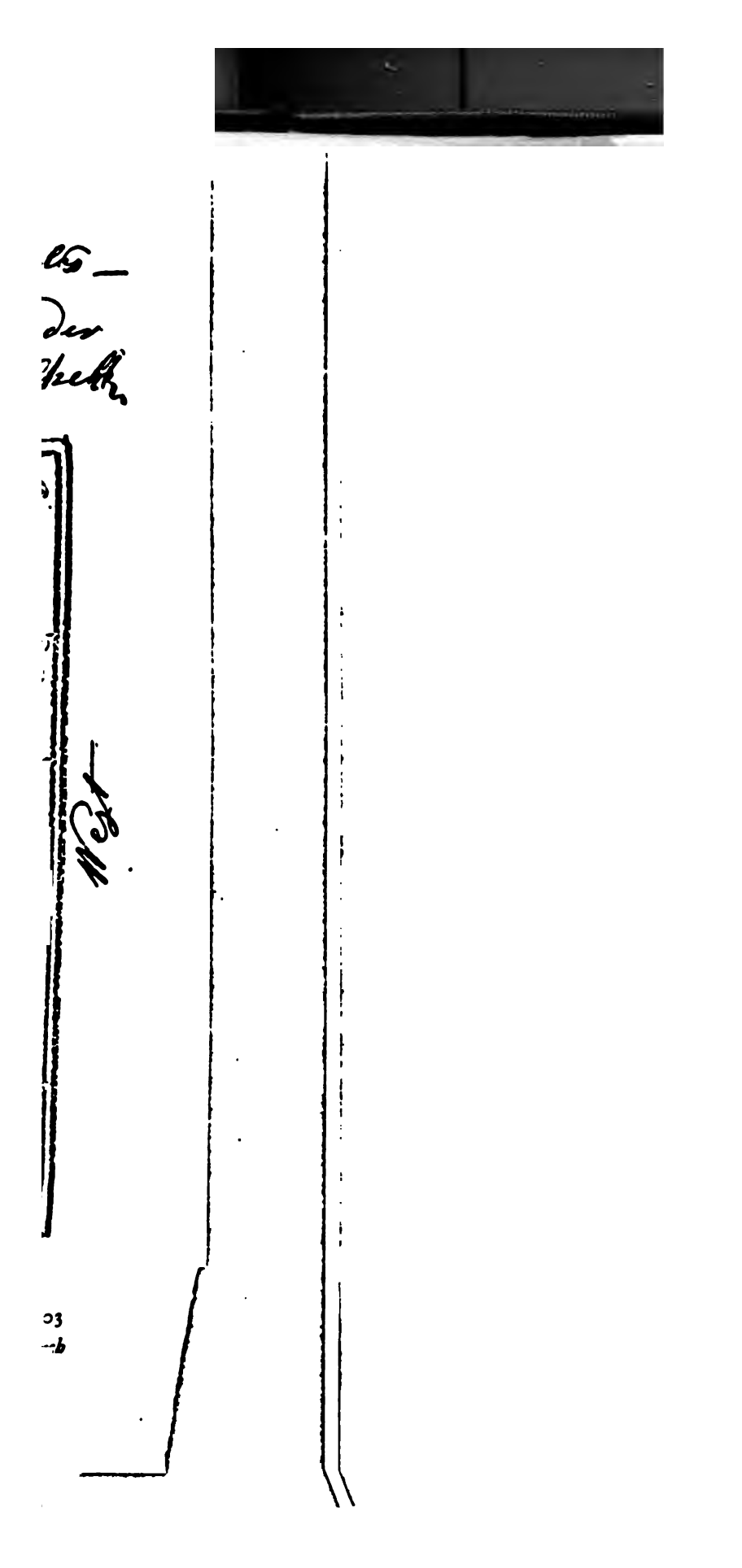


North

Wickford, A

ragansett, done by Martin Reed, clerk, I wish to give to Saint

H BURNSIDE SHERMAN, *Great-great-granddaughter of Martin*



[redacted]

from that place, he compares the members of his last two parishes in the following bantering manner: "I cannot find there came to ye Church, when it was opened, one person extraordinary, either to see the new decoration, or hear me, the new preacher. The difference between the Kingston and ye Newport churchmen is this: the former take care to pay the parson, but do not care to hear him preach; the latter take care to hear the parson preach, but do not care to pay him. Whence I may likewise infer that ye former have more honesty, tho' perhaps less sanctity than the latter." (Mason's *Annals of Trinity Church*, Newport, p. 112.)

524 "*Dr. Berriman.*"

The distinguished Dr. *William* Berriman, an eminent scholar and a fellow of Eton College, had died in 1750. The reference here is probably to his brother *John* (born 1689), rector of St. Alban's, Wood Street, London, until his death, December 8, 1768. In literature, Dr. Berriman is known as the author of eight very learned sermons, preached at "Lady Moyer's Lecture" and published in 1741. Dr. MacSparran, under date of October 2, 1751, notes the reception of a letter from "Mr. Jno. Berriman," which had been a hundred days in transit.

525 "*Dr. Wheaton.*"

Salmon Wheaton was rector of Trinity Church, Newport, from 1810 to 1840. He had previously been for two years assistant minister of Trinity Church, New Haven, under the Rev. Bela Hubbard, rector, who, on July 11, 1810, gave him the following rather curious recommendation to the Newport people: "The bearer is the Revd S. Wheaton, A.M., of Yale College, of handsome talents and of much literary accomplishment for his age; a close student and who bids fair to make a useful member of society in general and of the Church of God in particular."

September 24, 1812, Mr. Wheaton was married to Miss Ann Dehon, sister of the Rt. Rev. Bishop Dehon, his predecessor at Newport, by the Rev. Dr. Gardiner, in

gress in religion and attachment to the Church and Crown of England. Upon the departure of their catechist, he undertook, at the Society's request, to appoint a successor and himself to superintend the mission. Mr. Graves had several of these Indians at his house and found them "very worthy of notice and encouragement," and that they had "made great proficiency in spiritual knowledge" and spared "no pains for ye Improvement of their Souls." He ministered also to four other adjacent tribes, who had great confidence in him. Dr. MacSparran repeatedly mentions "Mr. Greaves," in his *Diary*, in 1751, as a kind neighbour and frequent correspondent.

On being driven from his church, Mr. Graves at first took refuge in the woods, where he ministered to a large congregation. On his way to New York, he tarried sometime at Cheshire, in Connecticut. He died in 1780.

528 "*The New Light excitement.*"

The "New Lights" were a fanatical sect, which extended over New England, the Middle States, and the Maritime Provinces, in the middle of the eighteenth century, and whose system is said to have been "a strange jumble of New England Independency and Behmenism." In their struggles for preëminence, they excited among the people "a pious frenzy." The revival system of Jonathan Edwards was sometimes *popularly* styled "the New Light Divinity."

529 "*Punderson.*"

The Rev. Ebenezer Punderson, an itinerant missionary of the S. P. G., in Connecticut from 1734 to 1763, is noticed in a footnote of Letter I in *America Dissected* (Appendix A). His stations, according to the "Missionary Roll" in the Digest of the S. P. G. Records, were "North Groton, Brimfield, Middleton, Stafford, Cimsbury [*sic*], . . . Newhaven, Guilford, Branford, Northford, and Westhaven." Dr. MacSparran, in his *Diary*, mentions Mr. Punderson as being present at the convention at Newport, June 12, 1745, and dining at

the glebe-house three days later, accompanie
wife. He lived but about a year after his transfe
New York, dying there in September, 1764.

530 "*Rev. John Graves.*"
Although Mr. Graves's English cure was on the
borders of Yorkshire, it was in the *diocese* of
but not in *Cheshire*, as is erroneously asserted
upon Rev. Matthew Graves, in the *MacSparr*
(p. 150). It is stated by tradition that the R
Graves married, after his arrival in Providen
Taylor, presumably a daughter of George Ta
esteemed school-master of the S. P. G. in Pro
from as early as 1737 to about the close of
of the Revolution. Since Mr. Graves wrote to
ciety, as late as September, 1776, that his *two*
were shut up, it is clear that the Coeset or
Church, in which he had officiated from 1763 to
in succession to Dr. MacSparran, was still
(perhaps at old Warwick), in opposition to the s
of Mr. Brayton, in the sketch of the Warwick
in the text below.

531 "*Thomas F. Oliver.*"
Considerable information concerning Mr. Oliv
tually Rev. Mr. Oliver) is to be found in th
of St. John's Church, Providence, in the latte
this work. It is to be noted that the existing
of the parish with Mr. Oliver is pleaded as
for not accepting the proffered services of the R
Graves, when he was ready to resume his publ
at the restoration of peace. The Rev. Thom
Oliver graduated at Harvard University in 1
received the honorary degree of master of a
Brown University in 1783, becoming one o
lows in 1784. His rectorship at Marblehead
from 1786 to 1791. He died in 1797.

532 "*John Gardiner.*"
Mr. Gardiner was the eldest son of William
gail Gardiner, of Boston Neck, and a brother

MacSparran. A full account of him and his family will be found in Notes 202-219 and the associated text.

533 "*Rev. Jeremiah Leaming, D.D.*"
Mr. Leaming's connection with Trinity Church, Newport, extended to a period of between nine and ten years. April 4, 1748, it was unanimously voted by the vestry that Mr. Jeremiah Leaming "be forthwith sent to London, at the expense of the Church, to take Holy Orders." On September 29, 1748, upon his return in the orders of a priest, approved by the Society for a schoolmaster, catechist, and assistant to the Rev. Mr. Honyman, the vestry formally "admitted and received him in his capacity aforesaid." On July 11, 1750, after the death of Mr. Honyman, Mr. Leaming received a temporary appointment as minister, by a vote of the congregation.

He does not appear to have been elected rector, although his name stands on the list of rectors, printed in Mason's *Annals of Trinity Church* (p. 334), as holding that office from 1750 to 1754, the year of Rev. Mr. Pollen's accession. He seems to have continued to be assistant to about the time of Dr. MacSparran's funeral, December 6, 1757, when he is noted as "of Newport." February 13, 1758, Marmaduke Browne was asked to "act as Catechist in the Rev. Mr. Leaming's station." Mr. Leaming received the degree of S.T.D. from Columbia College in 1789.

534 "*Narragansett, January 27th, 1758.*"
At the close of the letter of this date, in the Narragansett Parish Register, is entered the following: "N. B. The aforegoing Letters from the Church Wardens of Saint Paul's Church, North Kingstown, Sign'd John Case and John Gardiner, To the Venerable Society for Propagating the Gospel in Foreign Parts, Dated December the 29th & January the 27th 1758: Finishes the Register,—and During the Ministry of the Incumbent, I mean the Revd Dr. McSparran, to that Time was 37 years & almost 2 months." There is no entry in the Register during 1759.

Daniel Berkeley Updike, produc
Definitions of American Church

† "*He was aided by his mother*
Mrs. Elisabeth Bigelow Updike,
the accuracy of the genealogy o
was a daughter of Seth and Sarah
dence. She was of purely Massac
nal grandfather and great-gran
Tarbox. She numbered among
ther's side Priscilla Alden, Betty
dan-killer," and other Massachu
ing connected with the Olney, I
milies. Mrs. Updike's mother wa
Bigelow, of Worcester, and Ha
the Rev. Francis Gardner (H. C.
ster, and granddaughter of the
1715), pastor of Stow, Massach
to the intellectual life of her day
of English, but of French and Sp
ful letter-writer and a still more d
Updike impressed every one wh
tellectual grasp, her practical wi
acter, and her charm and dignit
author of a delightful little paper
in Worcester, entitled *In the Ol*
to be the first of a number of r
the author's life as a little girl, ch

* "*Moses Brown Ives Goddard.*"

After these volumes were almost entirely in type, the hearts of both the publisher and the editor were saddened by the wholly unanticipated intelligence of the death, in Providence, on Tuesday, May 14, 1907, at the age of seventy-six, of Mr. Moses B. I. Goddard. Mr. Goddard was so singularly and profoundly interested in the antiquities of Narragansett and had evinced such an appreciative concern for the success of this work, treating of the early life of Rhode Island, that the insertion in it of a reference to his lamented departure, just as the book is about to appear, is more than ordinarily appropriate. Indeed, it is largely due to his open-handed generosity that an enterprise, necessarily so costly and, according to established precedent, so little likely by appealing to a wide circle of patrons to become remunerative, has been rendered practicable.

The Diocese of Rhode Island, likewise, has a ground for no scanty gratitude to Mr. Goddard in that, while aiding so substantially the publication of the new edition of the *History of the Narragansett Church*, he has, in conjunction with a similarly liberal-souled giver, beneficently placed in the hands of each of its parishes and clergy a copy of this chronicle of its beginnings. Nor was his interest in the story of the planting of the Church in Narragansett an individual sentiment, unshared by the other members of his family. Not to speak of his well-known brothers, William and Robert Hale Ives, his eminent father also, the late Professor William Giles Goddard, who like him passed away on the eve of the printing of the *History* in its first edition, and who enjoyed a common Narragansett lineage with its author, Mr. Updike, entertained a deep concern for the success of his kinsman's work.

It is to be regretted that there is not space here for an adequate presentation of the many existing evidences of the philanthropic spirit, the cultivated artistic and musical tastes, the enthusiasm for travel, the love of country life, and the genuine attachment to his native soil of this courteous Christian gentleman.

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